August, 1931

UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

15¢

Callable Good

By Wright Field

At Noonday

By Charles Floyd Whitcomb

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

By the grace of God, through Christ, I am forgiven and healed

---

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently, this Prosperity Thought:

Thy unfailing supply rushes to meet my every need, and I am in all ways prospered

---

These statements are to be used from

August 20 to September 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
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CONTENTS

Jottings of a Scribe, *by Charles Fillmore* 2
Give, *by Grenville Kleiser* 12
Making Friends with Life, *by Ernest C. Wilson*. 13
None of These Things Move Me 20
by Frances W. Foulks
Callable Good, *by Wright Field* 22
An Astronomer Returns to Earth 30
by Arthur Sill
At Noonday, *by Charles Floyd Whitcomb* 32
Divine Perfection, *by Henry S. Haskins* 39
Christ Is the Way, Part IV 41
by Lillian Grace Copp
Sunday Lessons 46
The Crust, *by Zelia M. Walters* 65
The Father's Business 67
Silent Unity 69
Thoughts Make Things 70
Prayers Answered 72
Help from Silent Unity 79
The Water Lily, *by R. Parks MacKay* 83
Prayer (Song) 84
The Purpose of Unity 86

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Jottings of a Scribe

By CHARLES FILLMORE

THE RAISING of Lazarus by Jesus is the restoring to consciousness of the idea of youth, which is asleep in the subconscious mind, or tomb of the body. People grow old because they let the youth idea fall asleep. This idea is not dead, but merely sleeping, and the understanding I AM (Jesus) goes to awaken it. This awakening of youthful energies is necessary to one in the regeneration. The body cannot be refined and made like its Creator, eternal, until it has restored in it all the thoughts necessary to its perpetuation. Eternal youth is one of these God-given ideas that man loves. Jesus loved Lazarus.

The outer senses say that this vitalizing force is dead, that it has been dead so long that it has gone into dissolution, decay, but the keener knowledge of the spiritual man proclaims that "our friend Lazarus is fallen asleep."

The bringing to outer consciousness of this sleeping life is no easy task. Jesus groaned in spirit and was troubled at the prospect. The mind must enter into sympathy and love with the body to bring about the awakening—"Jesus wept." But there must be more than sympathy and love—"Take ye away the stone." The "stone" that holds the sleeping life in the tomb of matter in subconsciousness is the belief in the permanency of present material laws. This "stone" must be rolled away through faith. The man who wants the inner life to spring forth must believe in the reality of spiritual powers and must exercise his faith by invoking in prayer the presence of the invisible, yet omnipresent, God of life. This reveals to consciousness the glory of the Spirit, and the soul has witness in itself of a power that it knew not.

In Spirit all things are fulfilled now. The moment

a concept enters the mind, through the law that governs the action of ideas, that which is conceived is consummated. The inventor mentally sees his machine doing the work that it is designed to do, though he may be years in making it do that work. The spiritual-minded take advantage of this law and affirm completeness of the ideal, regardless of outer appearances. This masses the energy in the thought process and gives it power beyond estimate. This is the step that Jesus took when He lifted up His eyes and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." At this declaration there is yet no appearance of the sleeping life (Lazarus), but the prayer of thanksgiving that it is now in action gives the assurance that calls it at the next step to the surface—"Lazarus, come forth."

Jesus "cried with a loud voice." This emphasizes the necessity of strenuosity in vibrating the inner life to the surface. Neophytes find it easy under proper instruction to quicken the various life centers in the body and to connect them with the accelerating power center in the thyroid glands, the body battery that, under the direction of the will, throws a current of energy to any desired spot. But the outer flesh must also be vitalized with this inner life; then arises the necessity of the "loud voice," or powerful will accelerations to eye and ear; in fact, to every physical function. This is removing the napkin from the "face." The face represents the conscious intelligence.

Freedom from all trammels is necessary before the imprisoned life can find its natural channels in the constitution. "Loose him, and let him go" means unfettered life, expressing itself in joyous freedom of Spirit. The flesh would take this vital flood and use it in the old way, put the "new wine into old wine-skins," but Spirit guides those who trust it and they are led in righteous ways, if they patiently listen to the inner guide.

This raising of Lazarus is demonstrated every day by those who are putting on the new Christ body.

* * * *

Back of the visible universe lies the great storehouse of Spirit—substance inexhaustible, omnipresent. Its riches belong to all alike, but the door swings open only to those who have learned its combination. Never has the outer eye beheld its opulence, nor has the sense mind calculated its magnitude.

Would you learn the combination and avail yourself of the wonderful treasures of this hidden kingdom within you? If so, come with us into the silence and sink your consciousness into the Great Consciousness, and it will be revealed to you. "I am the door"—and the combination is, *I and the Father are one substance.*

Then you will be deceived no longer by appearances, but will know that "the kingdom of God is within you," and you will affirm with understanding:

"The opulence of Spirit is now enthroned in my consciousness."

Gratitude and thanksgiving are both necessary in demonstrating prosperity through the divine law. We should be grateful to God and thankful to the avenue that He uses to supply us. The cultivation of this attitude of mind opens doors that would have remained shut if we had been negligent in our thoughts and words of gratitude.

Make it a practice mentally to thank God and the giver for everything that you receive, no matter in what guise it may come. Also send forth a blessing of increase to the one who gives. After this manner we have kept up a steady inflow of finances to Unity School for the past forty years. No one in all that time has been importuned for money, nor has there been even a hint of financial obligation for our services, no matter how long we may have been declaring the Truth and writing letters of instruction; but, since we trust in the divine supply and support, our own comes to us.

* * * *

There is a place in the consciousness of man where the secrets of creation are no longer hidden from him,

where the long process of "seedtime and harvest" is shortened through the swift perception that substance and supply, the word and its fruitage, are united in one creative energy, and unhindered by sense man's interpolation of time, space, and conditions. It was this perception of the universal resource that enabled Jesus to feed five thousand on what, to the limited senses, was barely enough to satisfy five people.

This was considered a miracle until its place in Divine Mind was discovered, where the law of cause and effect was not interfered with by the limitations of time and condition.

The old habit of living in the outer mind can be overcome, and this higher place in consciousness gained, through the faithful training of our thought and word in expressing that which we know to be the true relation of ideas in Divine Mind.

We enter into the courts of the inner consciousness through praise and thanksgiving in statements like these:

"All things whatsoever the Father hath are mine."

I thank Thee, Father, for Thy Abundance.

Thou art the substance and reality of all things, and I am one with Thee.

In Thee I live and move and have my being, and therefore I am the substance of all things necessary to the perfection of my life and work.

Thou dost make all grace abound toward me, so that I have all-sufficiency in all things, and prosper in every good work that Thou hast planned for me.

I am a coworker with God, and I have all the resources of the universe back of me, for the bringing forth of His divine ideas.

All things are mine, through the Jesus Christ consciousness.

* * * *

Do not overlook the fact that there is method in all creative processes. Do not let your dominant idea, that all things are the result of thinking, blind you to the

foundation principles in Being, upon which all right thinking must be based.

Man, seeking to know God, represents the prodigal son on his way back to the father's house. On his journey he finds that all conditions of consciousness are the product of thinking, and, in the enthusiasm of his new-found power, he proceeds at once to decree all sorts of things. He forgets entirely that there is such a thing as design back of all orderly thinking. He sees what he wants and proceeds to decree vigorously that it shall be his, regardless of its adaptability to his permanent needs, or his capacity to use it after he has it. Much shortsighted work is done by metaphysicians in this stage of soul development, and they are frequently appalled at the trials that they bring upon themselves through the mental currents that they set in motion. For instance, a mother sees what she thinks a brilliant marriage for her daughter, and sets to work decreeing silently that it shall be consummated; and it is. Afterward it is disclosed that her daughter's husband is a criminal, and was at the time of the wedding. Or, a man with certain business or professional ambitions sees an opportunity to attain his object through this silent law of mind, and does it. Afterward he discovers that he is not satisfied with the attainment of his object, and finds he missed by his lack of foresight the very thing that would have brought him satisfaction.

We are always striving for things that, when we have acquired them, do not bring the pleasure that we anticipated. All of which shows a lack somewhere. We know that the supreme Wisdom must possess the capacity to bring forth conditions of harmony and satisfaction. That we do not bring about such results indicates a shortcoming in us.

Jesus tells us in John 5:19 how we may work in harmony with the principle: "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

In the Godhead man stands as the will—the former —the thinker. Thus, in the macrocosm, humanity represents the thinking faculty of Being. In its creative processes Being moves in zones of consciousness, each of which seems separate from the others. Swedenborg calls them "discrete degrees." There is the zone of intelligence, and the zone through which abstract consciousness becomes concrete, and then there is the zone of things formed. Now, each of these zones of consciousness has intelligence and power within its sphere of action.

Intelligence knows; it sees and perceives the relations of all things, and just how they must be grouped to produce a given result, but intelligence cannot produce that result without a process. The first factor in that process is will and thought, and through these the result is reached. But will is a blind force, and, when separated from understanding, makes many a discordant combination.

Now, all these are the factors in the process, and not the principle itself. The principle is the I AM of every man. Whoever can amalgamate intelligence, will, and life into a harmoniously working consciousness can bring forth the design forever held in Divine Mind.

You are I AM. Do not set your mind to work at creating conditions for you until you have consulted supreme Intelligence. Do not start your building until you have studied the plans of the Architect.

If you have forgotten that you are I AM, and are bewildered in the limited whirl of the thinker, stop the process and "wait upon the Lord." Rise into your wisdom sphere and wait. Do not doubt or reason, but wait. You may have to wait minutes, hours, days, months, or years, but wait. You will find it to your advantage to do so.

We all want to get into touch with God, and "God is spirit." We want to know what Spirit is and what our state of mind is when we are conscious of being Spirit.

To do this, we must stop this eternal mechanical thinking process, which repeats its weary round day after day, and find out why it is that we do not get immediate results, since we know the law.

All things and all states of consciousness are produced by thinking, but all states of consciousness are not harmonious; neither does a superabundance of things bring happiness; which proves that there is somewhere a lack. That lack consists plainly in a failure to know the right relation of things; and who may know that without wisdom?

The world looks today upon wisdom as something that may be acquired through the study of books or by experience in the applied sciences. This, however, is not the spiritual wisdom that manifested so brilliantly in Jesus of Nazareth that even His Pharisaical contemporaries marveled at it, knowing that He had never studied letters. This wisdom comes direct from the Father to the inner sanctuary of each soul, and "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

This "well of water springing up unto eternal life" is regarded by the average man as a pretty metaphor; but that it is an absolute reality, and has location in his body, he does not for a moment realize. Jesus of Nazareth dealt in allegories freely, but every one of them had a substantial foundation in actuality. The well of everlasting life springing up in man is no exception.

It is possible to attain a state of consciousness where the universal life is poured into the body so bountifully that the recipient senses it as plainly as he would the shock from an electric battery. It is not, however, an external sensation, but internal. An entirely unknown set of faculties is opened up in the soul centers of the devotee, and he finds that the divine life actually springs up within him as a living stream flowing into his very flesh from an invisible fountain. This

is the living Word, which becomes flesh and dwells among men. It is the water of life that "whosoever drinketh . . . shall never thirst."

Man does not understand how such a wonderful elixir of life can exist within his body and he be wholly unconscious of it. Yet living streams of water percolate all through the earth unknown to those who walk on its surface; so in the body the vital forces flow unseen.

Have you ever communed with the wellsprings of your life and intelligence? Have you ever gone into your closet and there prayed to the Father in secret?

Intelligence is an invisible principle. Life is an invisible principle. All power comes from the invisible. You are ignorant of your invisible potentialities because you have ignored them.

Whatever you center your I AM upon fills the cup of your consciousness. If it is upon things of the external world, things made and gone to seed, it will be those things that fill the I of your I AM.

But things are not wisdom. Things are not life. They are merely the evidences of wisdom and life.

If you wanted to consult the architect who planned a building, you would not expect to do so by confining yourself to an examination of the building. It might by its symmetry commend itself to you, and thereby suggest a desire to know the architect, but your intelligence must form a common point of contact with his intelligence before you can know or employ his ability for designing.

Exactly the same procedure is necessary in your finding God. If you concentrate your whole attention on His creations alone, you will never find the Creator. The maker always transcends that which is made.

When you understand that God is Spirit—everywhere present Intelligence, and that you are Spirit, and may under proper conditions come into conscious relation with His Spirit, you have found the key that will unlock all the mysteries of existence.

* * * *

Read the 52d chapter of Isaiah.

The "man of sorrows" is the expression of spiritual man. God made a spiritual man after His "image" and "likeness." This man is Christ—the Lord God. This Christ, or true man, made a body, a perfect ideal expression of all the beauty, symmetry, and comeliness possible to Being. This body was not formed, but idealized. It is the universal body of substance, out of which man forms flesh and blood, the physical body. In the New Testament it is symbolized in the personality of Jesus.

It is this universal body of which Isaiah writes. He includes both the Christ and the Jesus in his cabalistic description. It is the Adam or personal ego in the creative process that "like sheep" has "gone astray." The universal body of the Lord has been marred by men, and their bodies show it forth. There is but one body, and we all live in its substance as we breathe the universal air. Whoever desecrates his body desecrates the bodies of all people, because there is no separation in the primal substance. It is a unit; not one essential particle can be taken away, nor a single one added. This is the conclusion of cold science.

We are living in the cosmic man, or grand man of the universe, as fishes live in the sea. We have power to desecrate that universal substance, and it consciously suffers and is degraded in consequence of our wrongdoing. This is an apparent mystery to the personal sense, but a wider understanding reveals its truth. "Who hath believed our message" of this universal body substance invisible, which suffers and is thrown into unnatural shapes when we project our error thoughts into it? This presence invisible is revealed to our consciousness as a plant grows. It comes forth from what seems absolute formlessness. "He hath no form nor comeliness." This universal cosmic body is "despised, and rejected of men." We can see the fulfillment of all this in our daily experiences.

Occultists know that this universal body substance is a kind of safety valve for error thoughts. It conducts away and purifies the accumulated anger, lust, and selfish mental emanations of the race, as the wind blows away the foul gases of a sewer. But there is a certain amount of reaction. The violent throes of nature are the efforts of the cosmic body to free itself of human-thought inharmony. Wars, cyclones, tornadoes, earthquakes, and all the throes of nature have their initiative in the reactions of human error thought.

This body universal makes no protest when it is subjected to indignities. It is a larger human body, and subject to the race thought exactly as each person's body is subject to his thoughts. A man can sin against his body to the point of destroying it, and it silently obeys his will until it disintegrates. So the cosmic or Christ body is "cut off out of the land of the living."

As man's body is not evil or wicked, but merely shows forth and suffers for the wickedness of sense ignorance and willfulness, so the body universal "had done no violence, neither was any deceit in his mouth."

But the Father is working out a great redemptive plan through the power of the universal body to receive and harmonize error thoughts. Jesus of Nazareth played an important part in this saving of man from the result of his wrong thinking, and we are greatly helped in our overcoming by doing in "his name."

If you do not find heaven here, you are not apt to find it elsewhere. Your ability to interpret conditions constructively is the first step to the mastery of them. Making heaven out of any set of circumstances here will insure you of heaven hereafter. The quality of man you are determines the per cent of heaven you are having or will have. The hundred per cent man is in heaven at all times.—AARON WIRPEL

GIVE!

By Grenville Kleiser

Give, give, give, give!
Give of your substance, freely give.
Give to the sick, give to the poor,
Give to the stranger at your door.
Give from the fullness of your heart,
Give a kind thought, give a fresh start.
Give to the sorrowful, weary, and worn,
Give a new lilt to some one forlorn.
Give a fine gift of sweet surprise,
Give to bring luster to some one's eyes.
Give without stint, give of your best,
Give of your treasure, give with a zest.
Give with a loving word and smile,
Give from your purse a gift worth while.
Give to a neighbor, give good cheer,
Give of yourself each day in the year.
Give to the lonely, give to the blind,
Give with a generous hand and mind.
Give to brighten some shut-in life,
Give to bring respite from daily strife.
Give in the spirit of unselfed love,
Give of your bounty sent down from above.
Give to a foe and make him a friend,
Give of your joy and new happiness lend,
Give of your counsel, give of your praise,
Give to make this the happiest of days.
Give of your peace and good will to men,
Give and still give, again and again.
Give of your faith in God supreme,
Give and make giving your daily theme.
Give to the utmost, though thanks be few,
Give because Christ gave all for you!

Making Friends with Life

By ERNEST C. WILSON

ONE OF the first things that we must learn in the conquest of prosperity is to make friends with life.

"The way to gain a friend is to be one," we are told. The way to make a friend of life is to treat life as a friend. Trust life as you would trust a friend. Go at least halfway in trying to understand and appreciate your environment, your circumstances, your problems, your duties, just as you would go halfway—or more—with a friend.

Do not complain of your circumstances. Do not depreciate and criticize your environment. Do not assume that life has given you "a poor deal." Do not assume that good is withheld from you by some adverse external power.

Suspicion, criticism, and faultfinding can ruin a friendship. They do not promote a friendship between you and life.

How many a seeming enemy is transformed into a friend by understanding! In a school that I attended there was one chap who never seemed to get well acquainted with any of the boys. He seemed standoffish and aloof, hard to get acquainted with. He did not come early, as most of us did, for the good-natured chaffing and sparring that took place on the front steps before assembly. He did not linger with the rest of us after classes. We thought that he was stuck-up, and decided that, if he did not want to be one of us, we would let him alone.

Boys can be quite thorough at that sort of job. We were. We were, that is, until one day he did not show up at school, and one of the fellows read an item in the paper that quite changed things. It was the story of the passing of a mother, who left behind her an only

son, a boy who had taken devoted care of her through a long illness. That boy was our stuck-up friend. He had remained home with her each morning until the last possible moment, and had hurried home to her right after classes each day.

Boys can do another kind of job quite thoroughly, too; that job is trying to make amends for a mistake. Some of the fellows called on him. He expected to have to leave school. They helped to find a home for him, and a place where he could earn enough to continue in school. He proved to be a "regular" fellow, regular enough not to let us know how much unhappiness our attitude may have caused him.

FRIENDSHIP is based on something more than mere acquaintance with any one, to be sure. We may grant all a person's good qualities, and yet not happen to have enough things in common with him to form a close and enduring friendship; but at least our disinterest or dislike will be tempered by better acquaintance, and with every such acquaintance there is always the alluring possibility that it may lead to one of the greatest of blessings, a real friendship.

The only way really and actively to dislike any one is to refuse to know him. I have a friend who puts up a great show of gruffness and annoyance regarding children. As a matter of fact these mannerisms are his armor against himself. He is very fond of youngsters, and, as he confessed to me at one time, could easily become maudlin in his sentiment regarding them. So he shuts his mind and heart to them. "A fellow cannot go around adopting youngsters all the time," he used to say; and instead he contributes to charities and other child-welfare organizations.

Only by shutting people out of our life can we avoid liking them. Even our seeming enemies will win us, otherwise. Edward Carpenter, noted English author, wrote a booklet during the World War, entitled, "It Must Never Happen Again!", in which he tells of an incident that illustrates the point. In a certain sector

of trench warfare the same British and German troops had opposed each other for some months. They became so friendly that at Christmas time they tossed gifts across to each other. It was necessary to transfer them to other positions in order to get them to fight with the proper ferocity. They could not hate their enemies when they knew them.

THAT does not apply to circumstances, you say? You know them only too well? You do not really know them at all if you see in them only adversity and limitation. You know the wrong things about them, as we boys "knew" the wrong things about our schoolmate. There are a thousand opportunities for fascinating discoveries in friendship, happiness, and prosperity everywhere. And if your environment does not seem ideal, the quickest way to transform it or to be free of it is to find the good in it, learn the lesson of that good, and put the stamp of blessing upon the situation.

How can one bless and approve a condition that manifestly is not good? You can bless it for the opportunity that it gives you to find and use a power greater than the evil or imperfection that the condition represents to you.

Make your agreement with your adversary. Somewhere in every condition, every situation, there is an element of good. Evil at most is only undeveloped or misplaced good—"jam on the carpet," as one teacher has expressed it. Make your agreement, not with the evil that appears, but with the good that will appear, and you will thereby help to call the good into expression.

WHEN you take the attitude that the conditions of your life are adverse to your good, you thereby close your mind to many forms of good that life offers, but that are hidden from you by a mistaken mental attitude.

When you say that you cannot be happy because of the domination of some one in your environment, you

are making a hard law for yourself, and are reversing the real truth of the matter. The truth is that no one can make you happy but yourself, and that no one can make you unhappy but yourself. The power to destroy your happiness that others seem to possess is not their own, but yours. You give them that power, perhaps without their knowledge, by your wrong mental attitude.

When you say that you cannot be successful until you have gained a certain educational distinction, or have attained a certain financial or social position, you are making a decree by which you must abide—until you change your mind. "Thou shalt also decree a thing, and it shall be established unto thee," is true, not because God demands it of you, but because you demand it of yourself. The education, the prosperity, the social attainments that you have called for in your statements may be ever so good, ever so desirable, ever so legitimately yours, but remember that your good is not limited to them or by them, except under your own decree.

Remove from your thought all barriers of limitation. Do not think or say of yourself, your associates, your affairs, that they in any way limit you, or limit your receptivity to the good that the Father has for you. Think and say instead: *I am a child of God. I am governed by His laws. I am one with His joy, His health, His bounty, and His freedom. All that the Father has for me comes to me speedily, richly, freely. God is my instant, constant, and abundant supply of all good.*

THE STORY of Jacob's wrestling with the angel is a type of human experience common to us all. We wrestle with a hundred problems that are angels in disguise. Our fearful attitude of mind, our suspicions, or our lack of clear-sightedness may make these angels appear to be actual fiends that seek to destroy us. Jacob, wrestling with the angel of the Lord, threw his hip out of joint. We, wrestling with adversities, prob-

lems, duties, or difficulties, throw ourselves completely "out of joint" or out of harmony with our world.

To the angel Jacob said, "I will not let thee go, except thou bless me." To the angels of the Lord you and I should say the same thing. There is a blessing to be had from every experience. Finding these blessings overcomes resistance, either by their being removed from our life, or else by their being so transformed that we rejoice to have them stay.

One of the most trying "angels" that this writer had to get a blessing from as a young teacher was the problem of speaking before audiences. Entering Truth work from an entirely different field, I had managed theretofore to avoid even the debates and class plays that are a part of most young people's education. I had, as a consequence, a very small voice, which would shrink under the strain of self-consciousness to little more than a whisper.

I am unendingly grateful, however, to a teacher who was merciless in his conviction that I not only could learn to speak, but that I should do so or perish in the attempt! As a consequence, there followed, among other forms of preparation, a series of agonizing sessions in which the teacher and his pupil would adjourn from classroom to chapel, a chapel that seemed to youthful eyes to be huge in its proportions, but that has shrunk amazingly in these latter years. The teacher would betake himself to the seat most remote from the platform, would send his pupil upon reluctant feet to the platform, and then would call out, "Now, say something!"

No response.

"Say something!" more sharply.

"What'll I say?" would come back feebly from the platform, and so would begin a session that was little less than torture for pupil—and perhaps for teacher, too, but that eventually served to release old bonds of self-consciousness that were more painful in the loosening than ever they had seemed at their tightest.

It was five years before I got the blessing from that particular angel to the point that my resistance was overcome and, like the man whom Jesus healed, I could open my mouth immediately, with confidence that my tongue (and my ideas) would be loosed and I would speak in a way to praise God. Then when I had come to be grateful for the angel that bound me to my task, and could have gained my freedom in other work where I should no longer have to give public lectures, I refused the opportunity! I could not bring myself to give up the work that once had been such a trial to me.

NOW, WITH a schedule that includes many talks each week in addition to other work, all of which I enjoy, that nightmarish time of preparation seems remote. Speaking was one of the hardest things that I have ever had to do, yet it has become one of my greatest joys. When some one, new in the faith, comes to me to discuss some hoped-for demonstration, and asks me if I think he can succeed, I think of how Spirit has blessed me in working through seemingly insuperable obstacles, and I say, "Yes! All things are possible with God!"

All things are indeed possible with God, and possible to us, too, when we are with Him. Often we have prayed, "God, be with me!", when really we should pray, "May I be with God!", for truly He is always with us, and always ready to bring us our good, even when we do not consciously want it, and strive with all our little human might to reject it.

It requires real alertness, and an open, unprejudiced mind, to recognize our good when it comes in some

VOLTAIRE SAID: *Toleration is the first law of man*

form other than the one that seems best to our human judgment; but we cannot afford to close our mind to any avenue of possibility as we invoke the power of God in our affairs.

Ella Gilbert Ives has cleverly expressed that thought in her poem, "Behold the Birds!", which appeared in The Independent, and which is appended here to close this lesson:

When God first made a little bird,
For sheer delight,
He gifted it with power of song,
But not of flight.

Then by its side He gently laid
Those untried things
That we in human parlance call
A pair of wings,

And said, "My little one, this load
Uplift and see,
Beneath this strange disguise, My love's
Sweet thought for thee."

The feathered darling serious grew;
A sudden sob
Choked all the music in its throat,
And seemed to rob

The air of sunshine; yet it gave
A patient nod,
And said, "I'll bear it for your sake,
Dear Father God."

Then, on reluctant shoulders, firm
The burden laid;
And lo! the merry winds of heaven
About it played.

Until in very ecstasy
It spurned the ground;
And, borne upon its lifted load,
Glad freedom found.

O mortal, shrinking from thy cross,
Behold the birds!
And learn the dearest meaning yet
Of these sweet words.

"None of These Things Move Me"

By FRANCES W. FOULKS

EACH SUMMER there is much said, both in newspapers and in conversation, about discomfort and suffering from heat. We do not always realize that heat is mental, as well as physical, and that we can handle it in the mind. Where there is much reading about heat, much conversation concerning it, much fretting over it, it becomes a reality to the mind of each one who thus recognizes it. The body not only has to stand up against outside weather heat, but also has to overcome the effects of inside mental heat. No wonder one suffers when one has these combined temperatures to endure!

As I walk in my garden in early morning and see the vegetation, which the evening before was wilted and pitiful-looking, now crisp and fresh from its contact during the night with some cooling, renewing power, I am reminded that there is a Fountainhead from which we may, at any moment, under any circumstances or conditions, drink of the water of life and find refreshing, renewal. The invitation is not exclusive, but all-including, not limited, but immeasurable—"Ho, every one that thirsteth, come ye to the waters"—and the promise is that those who drink of this water "shall never thirst."

The plants in my garden quickly react when the heat of the day is past and the cooling night breezes start, or a refreshing rain falls. During the heat of the day they droop—very much as we do when we let circumstances, conditions, people, weather, disturb us, instead of taking such firm hold on the omnipresent good that errors drop away through nonrecognition. Along one side of my garden lies a stretch of woods. It has the same soil, the same amount of sunshine, the same rainfall, as the garden. Yet never do these trees wither

during the heat of the hottest day. They have sent their roots deep, they have found a living stream, and ordinary outside conditions do not affect them. You and I have seen persons who have come to a place in consciousness where neither people nor conditions nor circumstances affect them. They have a calmness, a poise and strength, and a sweetness that come from their abiding continually in "the secret place of the Most High" and trusting the omnipresent One with every moment of their living. We can all come to such a realization, such an expression, if we are willing to pay the price; that is, if we keep turning to the Father for every need of every moment, until we become conscious that we are in the Father and the Father in us, and that nothing else matters.

The great oak did not grow in a day. First it was an acorn, shaken off from its mooring on the mother tree to begin life "on its own," the germ of the tree-that-it-was-to-be locked fast in a hard shell. Then it was a sapling, shaken by every wind that blew. Yet each day, and moment by moment, there was growth, as it sent its roots deeper and deeper in search of the hidden stream, balancing this always with the outer expression, until finally it was firmly established, strong and immovable.

As we continue to look away from error appearances, keeping our inner eye single, steadfast, on the omnipresent good, we find ourselves becoming stronger, steadier, and that Presence which we have come to recognize as always walking beside us will keep us calm and poised and benign, no matter what the circumstance or condition. We come into a realization wherein we can say, with Paul, "None of these things move me." This consciousness leads to our Promised Land, where flesh bondage ceases, where we find the prophet's "peaceable habitation . . . safe dwellings, and . . . quiet resting-places"—first as a condition of mind, then as an outer expression of the kingdom of God, in which all things are added unto us.

Callable Good

By WRIGHT FIELD

ONE OF the oldest names for God, a name used centuries ago and taught to the little children of the Orient, is Responsive Intelligence, or Callable Good. Could any name by which the all-powerful, all-pervading Substance might be called be more true to His nature, more explicit, more vitally significant, more inspiring to our faith, than this?

Callable Good—not just Good; not just a passive condition of goodness, existent, but valueless to man in his extremity because unreachable, unusable; not even just a heavenly Father, seated on a far-away throne, who, according to His whim, may or may not hear the petitions addressed to Him; not merely good, but "a Good that is good for something!"

Callable Good. Good coming at our call in our direst extremity, or at our lightest need. Good manifesting for us instantly, if the need be there and the call strong enough. Good that is for us to use every moment, every hour, every day, as long as we have need of it! How shall we call this Good—how reach it—where find it? Let us think a moment.

What is God? He is Good—Callable Good. Where is God? He is here. It doesn't matter where "here" may be. It is immaterial how high or how humble, how large or how small, where situated, what the surroundings or conditions or circumstances. God, Callable Good, is in all people, in all things, in all places, in all situations, at all times.

Do you get the full significance of this? Think—think—still your every pulse, your every outer sense, and let this sink in. Build your hopes, your life, your eternal salvation, your regeneration here and now, on this one thought, this one fact, which is the key to the

Truth of Being: God is Good; He is Callable Good; He is here; He is everywhere; in every rock and plant and mineral and animal form; He is in me; He is in you.

This eternal Presence yearns to be recognized, to be used, to come forth into manifestation on this plane —in every human being, every animal, every plant, every mineral form.

How shall you, how shall I, be able to awaken this Callable Good in ourselves, in others, in everything that we see, touch, taste, handle, think about? By earnestly, faithfully, prayerfully, insistently, invoking it!

"A LITTLE leaven leaveneth the whole lump." Quite true. A bit of yeast, intelligently used, will lift up a seemingly dead lump of heavy dough, unfit for any purpose, into a vital, living, porous mass of active cells, a really beautiful thing. But if this yeast, or leaven, is not intelligently used, it profits one nothing. The lump of dough remains inert, heavy, lifeless, of no use to man or beast. It must be encouraged, invoked, called forth by the proper means into active, lively, productive manifestation. To this end, it must be kept at a certain degree of warmth—warmth represents life, or love. In other words, we must give the life in the bit of yeast the chance to come forth, to grow—and presently it begins to increase, to become active, to permeate the whole lump, to uplift the dead, inert mass into a light, spongy, fragrant, edible substance, which will nourish and sustain. What have we done? Invoked the good in the bread, brought it into active manifestation, made conditions right for this desirable result.

There are few if any situations in which we cannot see one bit of good. Even if we cannot see the minute beginnings of good, good is there, and we are blinded to it by our human habit of allowing the worst to impress us. Callable Good is there because God is there, and, where God is, good is, since God and good are synonymous or, rather, identical.

It is told of a certain woman who went to a healer

that, as each part of her body was indicated in turn, she declared that something was wrong with it. To her, each organ, each limb, was manifesting evil only. Finally she was brought, reluctantly, to admit that at least there was nothing wrong with one finger. From this slender beginning, the recognition of one tiny bit of good, the healer was able to build up for her a healing consciousness, which was all that she needed. The little bit of leaven, properly nourished and called upon, leavened the "whole lump."

SO WITH the little good that you see in any thing, in any situation, in any person. It will sooner or later leaven the "whole lump" for you, if you will but call upon it, invoke it, sincerely and purposefully. One of the best ways in the world to do this is to use this affirmation—not only to use it, but to try to understand it and to feel it in every atom of your being, especially in your love center, where lies the invoking power:

"For the good that is in you,
I praise you and praise you and bless you!"

Strange enough, at first thought, is the statement that we must not only praise in a person, situation, or thing the good that we see manifested, but even more heartily, more determinedly and powerfully, the particular good that seems to be lacking, the very thing that is not at the moment manifesting!

For instance, if your child does not always tell what is true, you must simply praise in him the truth, declaring him to be truthful in all things; if your office boy takes what does not belong to him, praise in him his honesty, declaring him honest in every detail; if your neighbor is seemingly very unjust and does not seem to care that his chickens ravage your garden, or if it be a much more important matter, you must praise in him his sense of justice, you must declare him to be just, right, and true!

Can you see this? Does it puzzle you? Does it seem a paradox?

It is very clear, very simple, when you know. What

are you doing when you praise over and over again, with all your heart and with all your faith, the qualities that you do not see in a person, a thing, or a situation? You are invoking Good, Callable Good, and thus raising from a latent or seemingly "dead" state into active manifestation the qualities that you desire to see manifested! Once you get it established in your consciousness that Good is actually everywhere, you will have no further concern except to learn how to call, or invoke, Good into manifestation. You must further recognize that it is only when the real in you calls to the real in others, or in things, that you get your manifestation in its completest, happiest, and most permanent way. (That which you bring to pass through the exercise of human mentality alone is always a doubtful blessing, and may or may not last.)

RETURN to your affirmation, *"For the good that is in you, I praise you and praise you and bless you."* This means, literally: For the good that is in you—not alone for the good that you are already manifesting, that is already active—but for the good that is in you and that is not yet called forth! I praise this good in you, that it may come forth into actual, active manifestation—here and now!

Will it respond to your praise? It will—as the flowers to the sun! First but a tiny bud, scarcely showing its eventual colors, scarcely recognizable, perhaps, for what you desire to see come forth; then, as you persevere, and the real in you expands, unfolds, as it were—a larger bud, beginning to burst forth into loveliness and fragrance; finally the full-petaled flower of health, of beauty, of goodness, of justice, of honesty, of love, of loyalty, that the real in you saw from the beginning in the real of the other!

Oh, that all children were brought up by this method! Oh, that husbands and wives, brothers and sisters, invoked only the good in each other in this way! Oh, that employers and employees and friends and neighbors and business associates earnestly tried out

this golden rule for bringing Callable Good into actual, active manifestation here and now! Oh, that nation called upon the good in nation, that white people called upon the good in black, and that black people invoked only the good in white!

Callable Good! There is no situation conceivable in which we need or can need anything else, anything not designated by the title of Good. If, therefore, we have a Good within call that is not only listening, but responsive, eager to serve us, what need have we of anything further? But one thing is needful, indeed: to learn how to call upon this Good in such manner that it can respond. This means that we have only to learn how to clear the channels through which it may flow in order to fill our need; we have only to learn how to remove obstructions, or walls, built up by the mistaken functioning of human consciousness.

IN THE matter of health, which is one of the first and most vital affairs in the life of every one of us, Callable Good is inherent in, an integral part of, every cell in our whole organism. If we believe God is everywhere, we must believe this! You have heard this often before; you may have said, half doubtfully, but very wistfully:

"Of what import is that to me, true though it may be, if I cannot make it work for me? It may be there—probably is there—but it does not manifest itself, and disease does!"

But now you are to think of this everywhere present Good, forever after this moment, as Callable Good! You must call it forth. It cannot come into manifestation for you otherwise. In an indirect way, when you take healthful exercise, sit in the beneficent sunlight, breathe deeply of pure air, eat foods that nourish and sustain, drink pure water, visit the seashore because you feel the need of renewed vitality—you are calling it forth. But there is another, a better, a far more effective, way of calling forth the health that is ever ready to come into manifestation, and that way is to ap-

peal to Good directly as the real of your organism, to come into its kingdom now and take possession! This positive attitude toward health, this using of the right thoughts and the right words, if maintained, clears away the obstructions to health's perfect demonstration, washes away the piled-up human *débris* in every channel of your being, allowing the health of God to flood every cell of your being.

Such a glow of well-being follows the hour spent in consciously and with purpose clearing away this *débris* (by calling upon the health of God to flow through every nerve and vein and artery, to renew the life of every gland, to restore the vitality and activity of every organ) that you will need no further proof that health is ever ready to come at your call—that it is indeed Callable Good!

DISEASE, you say, manifests readily enough? Yes, it comes readily at your call. Every time you think disease, talk of the symptoms of this or that disorder, describe your negative feelings or those of other people, listen to talk about such things, tell tales of operations and death, recall in detail how you suffered this or that, discuss the "epidemics" in town, dwell upon adverse conditions in any organism whatever, you are doing—what?

Calling upon disease! And then you wonder why it responds!

Of course it responds. It is the nature of anything when called upon to respond. The poet has said, "For lo! my own shall come to me." What is my own? What I call upon. I am calling upon something every hour of the day or night. I am making it my own. It becomes my own when I continue to call upon it. . . . Am I calling for what I want?

Be careful as to what you call upon to enter your life. Be sure that it will enter if you call upon it.

You are a magnet, whether you will it or not, to draw things into your life and environment. You will draw what corresponds to the thing that fills your

mind. It is up to you to decide the nature of that thing. People sometimes say, "I have studied and studied Truth, but I cannot demonstrate it." So they are inclined to give up trying to "demonstrate." My friend, you are demonstrating every moment of your life, whether you like the demonstration or not! One important point to get clear in your mind in the beginning is that you cannot help demonstrating—that under no circumstance, under no condition, can you remain, as some seem to think that they can do, neutral. If you really remained neutral, you would merely shut off your thinking powers altogether! Your only neutrality would consist in thinking seriously and purposefully of nothing, either positive or negative. Then, having opened the channels of thought without predetermining what would fill them, all kinds of thoughts and desires and ideas from all sources would flow in, to be molded into a very unpleasant "demonstration" indeed —a confused, chaotic condition of life, wherein you would find yourself tossed hither and thither by currents from other minds, many of them as yet undeveloped to a point where their thinking is constructive. Would you want this result in your life? I think not! It is, unfortunately, the state of many who have not yet learned the unfailing power of thought, properly directed, in calling forth the vital, glorious Truth of God, or Callable Good.

IF TWO cups were set before you, one poisoned, the other a wholesome, refreshing drink, which would you choose? If two paths were opened to you, one a smooth sunlit way, the other steep, rugged, beset by danger, which would you choose? If two lives were offered you, one of hard, uncongenial, poorly rewarded work, and one of the work that you love, that you are best fitted to do, that promises achievement and comfort and luxury, which would you choose? If illness and discomfort and negative physical conditions and appearances, or vigorous, vibrant, health, with youth-

ful face and springy step, were set before you, which would you choose?

Why, the good, of course, in each case. You are confident that you would work for it, giving joyous service for such returns. Now, are you willing to call this good forth in your life, simply by thinking of it, directing your mental forces toward it, claiming it?

This is all that is necessary. Surely we must prefer to coöperate with the good, and not with what we do

Every thought which genius and piety throw into the world alters the world.—EMERSON

not desire to see manifested. When we call upon health, we must observe the common-sense rules of health, in eating, sleeping, and so on. Living carefully, as it were, but not painfully, as some do! When we call for the work that we love, for the supply that we need, we must be on the lookout, "keen, vital, alert," for the first appearance of the good that we are calling upon, and we must seize the first opening that seems to lead toward it. We must praise and use and give thanks for every bit of this good that comes our way, no matter how small.

Remember that fear and hate open the channels for the manifestation of disease and other negative conditions. Remember that even a critical attitude toward others, even mere envy of their good fortune, will keep the best away from you. Remember that faith and love, potent and powerful for good, bring into manifestation health and all other good things for us.

CALL, then, for your good—never doubting, never fearing, your eyes on the heights that you would attain, your heart open and flowing forth in love to all mankind, with the unselfish desire that his own particular good will be poured out upon every human being—and always remember that the other name of Him upon whom you call is Callable Good!

An Astronomer Returns to Earth

By ARTHUR SILL

IT WAS an irresistible moment. The learned astronomer from the great observatory had held the interest of his hearers with almost breathless attention. The children of the fifth and sixth grades, in one of the large grammar schools of the city, had proved an excellent audience. Many of the marvels and mysteries of the Milky Way had been revealed. Something of the vastness of the stellar regions had been touched upon. Naturally the urge to accept an opinion expressed by one with so great a knowledge as his was irresistible—irresistible to all, save one.

With one exception the children accepted the dictum of the distinguished speaker that man, compared to a universe of whirling suns, amounted to nothing; that man, including the earth upon which he lives, could be plunged into the depths of one of the great spiral nebulæ and disappear as might a grain of salt tossed into the ocean. Of course, only a fool would say that man, compared to these almost inconceivable things, amounted to anything at all.

And yet Johnny, sitting over on the speaker's right, chose to be included in the category of fools. Regardless of the wonderful things that the great scientist had said, Johnny had certain ideas relative to man's place in the universe, and his ideas had not changed one iota.

There was a moment's pause. The speaker was looking about the audience to see if there were any dissenting headshakes to what he had said, when a voice piped up: "Well, we know about them, don't we?"

It was Johnny's voice.

Almost instantly our learned friend caught the

point of Johnny's words. Almost instantly he came back to earth with a thud. Who was it speaking? Well, it didn't matter. He felt as Moses must have felt when God called to him out of the burning bush! He (the astronomer) was standing on holy ground—in the presence of a superior wisdom. Already the stars were beginning to pale into insignificance as he realized, more than ever before, the import of the words of Jesus, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

"Yes, Johnny, or whatever your name may be, I see your point. You infer that we know about them, while they do not know about us; that they have no moral or intellectual being, while we have the power to think, reason, and create; that they are dead bodies, so far as mentality is concerned, while most of us are, or should be, very much alive. Yes, my little friend, they don't know anything about us; but we can take a beam of their light, pass it through a spectroscope, analyze the streaks of light, and tell just what elements they are made of."

The scientist returned to his astronomical duties, but behind his activities there are now a new vision and a new resolution. The vision is that of the greatness of man: his moral and spiritual character, his ability to choose, and his power to achieve. The resolution is that as long as he has life and the power to speak he will always mention the incident that brought him back to earth, and, what is more, God; that he will never, never belittle the character of man, the offspring of God; that as long as he lives he will teach that man's greatest study is man, and that of all the sciences the greatest by far is the science of the soul.

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.

—MASSILLON

At Noonday

By CHARLES FLOYD WHITCOMB

Nor for the destruction that wasteth at noonday

PROTECTION from the "destruction that wasteth at noonday" has something more than poetic significance for the Truth student, and the assurance of preservation from it, provided one dwells in the Christ consciousness, the "secret place of the Most High," is comforting.

This "destruction" is a very real peril from the human standpoint, and it has hindered more than one demonstration among careless or overconfident or discouraged students. There are, of course, dangers and pitfalls in the development of the Christ consciousness. There is the "arrow that flieth by day" and the "pestilence that walketh in darkness." But arrows and pestilence represent a less subtle form of erroneous thought, perhaps, as their symbolism would seem to infer.

But destruction at noonday! When the sky is clear, and the sun is high in the heavens, and it seems as if every nook and corner of the earth must be flooded with light, how, then, can there be a chance of trouble?

So too it seems in the noonday of spiritual consciousness. Study and meditation have confirmed us in understanding of the Truth. We are certain that there is one Presence and one Power in the universe, that God, the good omnipotent, is the one source of all. What possible harm can come to us, what distorted thinking can delay our successful demonstration, when all looks bright? We remember all our earlier demonstrations, many of them coming when we were but beginners in the study of Truth. If we could accomplish such things then, there is nothing to hinder us now.

All of which would be perfectly true if our consciousness were as fully flooded with the light of Truth

as we fancy it is. But, here again, in the spiritual life there is an analogy with the symbols of the physical universe. The world looks flooded with sunlight at noonday, but if we search about a bit we shall find that there are still dark corners, places where the sunlight has not yet penetrated. How often in early spring, after the snow has practically gone, we find to our amazement a little pile of it in some obscure corner, not yet melted, not yet dissolved under the rays of the noonday sun.

There are just such corners in our mind. Because they are a little sequestered, not visible at first, they are all the more dangerous. Some traits and weaknesses of the human personality have not yet disappeared, even when we believed that our consciousness was flooded with Truth. Just as long as they stay there they will vitiate—not Truth itself, but our demonstration of it. The heap of snow in the dark corner does not lessen the warmth of the sun's rays, but it does prevent the rich earth beneath it from getting their beneficent influence.

CARELESSNESS is one of the negative qualities that must be uprooted. We take chances at noonday that we would not take in the dark. We instinctively feel the possibility of evil results from a "pestilence that walketh in darkness." When we began to study Truth and were conscious of the darkness of unaided human thinking, we took great care of the thoughts that we let lodge in our consciousness. Impressed by the novelty of it all, we were on guard lest negative thoughts should enter and outpicture themselves in our body, mind, and affairs. And how successful we were! What happy developments occurred in our life. We, through our carefulness, were having so-called "beginner's luck."

Time went on. Delighted at our success, we became a bit careless perhaps. In the main, of course, we were faithful students; we read, we meditated in the silence, we practiced the presence of God as best we knew how.

But there were in-between periods when we were not so wary. Unpleasant thoughts, discordant thoughts came in. We became critical of other people. If they were unsuccessful we thought: "Why don't they practice Truth? After all, it's their own fault if they are having a bad time." Perfect man, made in the image and likeness of God, became more and more an abstract truth for us. We believed it, oh, most certainly! But all the time we were conscious of how terribly the people that we met in our everyday life deviated from that divine ideal. With that attitude came a subtle magnifying of our own personality. "I have been able to demonstrate such and such a thing," "I have done rather well for myself in Truth," were thoughts that more or less unconsciously dominated our thought.

Full of such false concepts, we found it increasingly difficult to carry out the satisfying life that we had visualized for ourselves in our early days in Truth study. Instead of living the Truth life all the time, we began to treat Truth as a medicine to be applied when trouble arose. We forgot that it is the man that dwells in "the secret place" who is protected, not the man that visits it now and then.

At noontime, in the heat of the day, in the midst of our labors, we found ourselves prey to this destruction that came upon us so unawares, so silently—out of nowhere, it seemed, because we thought that we had been practicing Truth all the time, since we had assented to its abstract propositions and tried to put them into practice when our own little personal affairs were involved. Perhaps when this situation arose we recognized the hidden springs of it and saved ourselves by some radical reliance on Truth; perhaps, on the other hand, we went to the wall, and said that we had been deluding ourselves all the time, that certainly after all our reading and meditation God should reward us in a quite different manner, forgetting that the reward-and-punishment idea of the old thought had no foundation in Truth.

OVERCONFIDENCE is another product of careless, non-Truth thought that is especially appropriate for consideration in analyzing the Psalmist's metaphor. How can one be overconfident, some one may ask. Should one not place entire and unshakable confidence in Truth? Yes, indeed, but it is overconfidence in the individual self that is the danger. We must never confuse the individual personal self with the spiritual self, which is God's image and likeness. "No man hath seen God at any time," we are told; also we know that the well-beloved son dwells in the bosom of the Father, invisible to the material world, unknown by the senses.

Yet how easy it is falsely to identify our personal self with God's man! How easy it is to come to believe that our individual ambitions are God's desires for us! What more unpleasant a picture than that of the student of practical Christianity who goes about declaring himself a child of God and, under cloak of that term, seeks to satisfy his personal ambitions, often at the expense of his fellow men! Yet such people are found. Sometimes, yes, very often, I believe, they are deluding themselves. In studying Truth they have found the dynamic power of thought; they have utilized that power and made remarkable demonstrations. But they have come to worship the power itself instead of the Giver of the power. So they have come under the influence of the psychic mind of the race, which is so subtle that it is often mistaken for Divine Mind. The Truth student, above every one, needs to be keen in discerning the basis of thought; he needs to "prove the spirits, whether they are of God." Under the guise of lofty and powerful concepts come many erroneous ideas: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven." Daily and hourly thoughts come to us, seeking admission, calling us "Lord, Lord," and bidding us do their will. We must watch them carefully and measure them by divine standards, else the very power that our new understanding has given us will work harm.

The situation just described is the old temptation of the kingdoms of the world, so beautifully described in the Gospels as the temptation of Jesus. All the ideas that then came to Him—of wonder-working, personal aggrandizement, and the like—He weighed in the light of His God consciousness, and dispelled by the command, "Thou shalt not make trial of the Lord thy God."

A reappraisal of one's concepts, a purification of thought, a renewed and deepened realization of the character of true thinking, is the one means of protection against this particular destruction, which would waste many at the noonday of their spiritual growth. Overconfidence is not born of meekness, of peace, of long-suffering; clearly it is the product of none of the fruits of Spirit. Even in the light of past successful demonstrations and of considerable spiritual understanding, we must not give credit to our human personality. We must always remember that it is the divine energy that animates the universe that has done the work—through us, not because of us.

BUT IT IS discouragement that is the most fatal form of the noonday destruction. The most fatal because it attacks the weakest, those least well equipped to dispel it from their minds.

The spectacle of those who in their early days in Truth study made many quite remarkable demonstrations and then found themselves in a period of powerlessness is a common one. One of the explanations has been noted above: the extreme care with which the novice guards his thoughts. There is also the enthusiasm of the beginner, which makes him exert every effort to live up to the new principles that he is just beginning to learn.

But at "noonday" we sometimes get discouraged. We have labored through many a long hour, labored so hard that perhaps the heat of the sun rather than the life-giving power of its rays is what we notice most. Looking over our work, we see that there is still much to be done. We are surprised that we have not ac-

omplished more. We wonder if, after all, there is nything in it. Haven't we been riding the crest of our ondest hopes instead of following sure and unerring guidance? Wouldn't it be easier to sink back into the old thought, to let the natural law of averages have its way with us, and to admit that life is a great mystery and a cruel one? This is a very real temptation, and one that comes more often than not at the noonday of our life in Truth.

It may be that we shall succumb, temporarily at least, to this feeling. We attempt to sink back into our old way of looking at things. We attempt to, but we are never quite successful. I doubt if any one who has ever come into contact with Truth returns again to the level of his former way of thinking. Once the vision is gained, it is never quite lost. There is always the feeling that this glorious vision might have been true, after all, had one but kept on. Once Truth has made a highway through the human heart, that road is never again quite choked with the weeds and bushes of material thinking; and, in due time, it will be restored, widened and made more beautiful.

Never let the demon of discouragement make you give up the vision. Think nothing of a seemingly arid period in your development in Truth understanding. It is merely the call to go higher. Your earlier demonstrations were, probably nearly all of them, about things concerning your material welfare, the healing of bodily ills, problems of supply or of relations with other people. They were things that you had longed for years to correct. Consequently when you came into an understanding of Truth there was an image, although it was a feeble one, of the perfect things that you wanted. With such a start, made with all the enthusiasm and devotion of a beginner, your demonstrations were comparatively easy.

BUT YOU cannot stop there. The healing of mind, body, and affairs, legitimate and wonderful as it is,

must not be the goal of the Truth student. The goal is the Christ consciousness, the gradual working of the sense mind toward the mind of God. Every succeeding demonstration in Truth should be a call to a higher standard of thinking, not a station where the student may rest on his laurels. If Truth is looked upon as a divine mail-order house, it has no higher message than the old thought had.

How very often the demonstration that we want to make is just around the corner when we give up! Just a little more patience, a little more joyous expectancy—above all, a little more gratitude—and the demonstration would have been made. For the principle of Truth is always sure, the laws of Divine Mind are unwavering. We know those laws, we know their sure foundation. To us has been given the key to the kingdom of the heavens. Are we in the face of those eternal certainties going to let a wave of distorted personal thought obscure the bright vision of Truth at the noonday?

Occasionally a letter comes to us complaining that the writer has been defrauded by some one representing himself to be a Unity representative.

We wish to warn our readers that they should verify statements made by any such person before helping him financially. In some cases men have represented themselves to be friends of the Fillmore family or one-time employees of Unity, who are temporarily out of funds and wish to borrow money to go on with a trip or to do some other thing. These cases virtually always have proved to be misrepresentations. In the first place, Unity representatives do not find themselves in a position where they need to borrow money. In the second place, Unity representatives would have credentials with them.

Investigate before you help any such applicants for aid.

Divine Perfection

By HENRY S. HASKINS

In the one Mind there is the consciousness only of wholeness, completion, and perfection.

WHEN I first used the foregoing meditation, the words wholeness, completion, and perfection disturbed and baffled me. I interpreted them in such a manner as to hold against the meditation what I deemed a fault. I imputed to the one Mind less discrimination than that possessed by my intellect. "Here is a glossing over of something classified as error, for lack of courage to term it evil," I thought. "Why should the absence of a desired thing or quality stand revealed before me as imperfection, while to the one Mind imperfection is not apparent?" For several days I wrestled with this doubt. Then light came.

The key lies in the words wholeness and completion. The whole plan for all of us is perfection, the complete plan. A bug creeps from one flagstone to the next. To do so, he has to descend to the dirt between the stones. To the bug, this is a difficult descent and an arduous climb. A man strides over the narrow crack between the flagstones without giving it any consideration. To the man the sidewalk is no less perfect as a continuous path to a goal because of the down-and-up detour required of the bug. But to the bug, interrupted in its smooth journey, there is no consciousness of wholeness, completion, and perfection. By changing this illustration, seeing the bug as myself, the space between the flagstones as my obstacle, the sidewalk as the path of life, and the man as the one Mind, much is revealed.

Further revelation comes as I realize that I cannot do ultimate wrong, for there is no wrong in the universe. To my human eyes, incapable of seeing wholeness and completion, perfection seems nonexistent. But

with my spiritual vision, seeing by the light of Truth, I discover that it is imperfection that is nonexistent. Thus I discover that heretofore in my ignorance I had completely reversed the facts.

There are moments when we wish that the cup of experience might be kept from our lips, just as a child rebels against the guidance of his parents. We wish that we did not have to face problems that must be solved. We forget that maturity is never reached by any route other than the vicissitudes of immaturity.

There are times when we wish that life's path were smooth and continuous without down-and-up detours—between the flagstones. But the real meanings of wholeness and completion must not escape us. We must know that the great scheme is perfect, and that our part in it is likewise perfect. What our human minds create as adversity is something that enables us to set foot upon the next flagstone, which is one step nearer the completion, or divine perfection.

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—*Hannah More Kohaus*

CHRIST
Is
The Way

By LILLIAN GRACE COPP

Part IV

IT WAS the old reproof that, because one failed in one point, one was guilty of all. I had never thought of it thus before. For the notion that never again would I be able to lead an active life was so firmly and deeply embedded in my consciousness that I was fettered by the belief. I had made not the slightest effort to shake off the shackles of my unfavorable bias, and to exert my physical freedom. Realizing that I was keeping others from profiting by the truth that Christ was a deliverer from every galling physical, mental, and material bond, I knew that I could honor Him in no better way than by proving that His power is limitless in any and every direction.

I began by seeing myself moving actively about our suite. I visualized myself arising from my chair with a quick little spring, instead of slowly lifting myself by my arms as I had been doing for so many years that the habit had become an inseparable part of me. It was far from easy, even in fancy. But Truth has a manner of solving intricate problems in unexpected ways; and so it did then.

Owing to the inflated prices of fuel and every other commodity at the time of America's entering the World War, the couple in charge of the lodging house that had been our home for nearly six years closed the house. We could find nothing that answered our need so perfectly as a large, unfurnished suite. The apartment

was not only large, but the rooms, too, were commodious, with pantries and many closets. Only physical strength could keep that apartment in a semblance of cleanliness and order.

As plainly as if given through the medium of words, I knew that that suite was God's answer to my prayer for physical strength and for a life of at least seminormal activity. "I am going to do every bit of the housework, even the laundry," I announced to my friends when my sister and I moved in. "I can't manage the feat in a minute, but with practice my weak muscles will grow supple as well as strong."

"You never can do such a thing. It is not only impossible, but sheer madness to attempt it," they discouraged me.

BUT I had seen the impossible changed to the possible too many times to fear. Every morning on awaking I would lie flat on my back, and acknowledge the God power within me and all around me. I would take long, deep breaths, breathing in the electrifying energy that enables us to move mountains of difficulties when we know in whom we believe. There were plenty of days when it looked as if I would have to admit defeat. Instead of yielding to despair, however, I would affirm over and over: "*Of myself I can do nothing. With Christ as my helper and guide I can do whatever I need to do. He is here right now. This very minute He is filling me with His power. I cannot fail.*" Affirming it, believing it, knowing it—that glorious fact of Christ's nearness, I learned to experience my oneness with the Source of all that is.

I want to stop at this point and explain how I learned. For, in my opinion, the one thing that troubles Truth students more than any other is their inability to grasp the wonderful, far-reaching, miracle-creating fact of their complete oneness with God. It took me years to realize how absolutely my own soul is united with the Power that created it. The knowledge once gained, it proved one of the most powerful aids to

complete comprehension that I ever experienced. The illumination came to me in a sudden flash. God exists at the very core of my being. He is the spark that gives me life, enabling me to fill my part in the heavenly plan while on this plane. That spark once removed, I am nothing. This proves that, as long as I am a part of Him who is the all-in-all of all things, and as long as I remain aware of my oneness, the ability to demonstrate every worthy desire is possible to me.

THAT may not sound very simple at the first reading. But when you study the life and teachings of Jesus, when you dwell on the miracles that He performed because He knew that He and the Father were one, your mind will be illumined with the vastness and the overwhelming grandeur of this tremendous truth. Not until I truly realized my inseparable oneness with God was I able to make speedy demonstrations.

Even now after all these years of study and practice, to lose sight of that perfect union means failure to make instant connection with what I desire. After the knowledge is once experienced, we quickly realize when we are out of touch with the Infinite. At such times there is no uplift to heart and mind; no joyous sense of sureness that we are in direct communication with the Giver of all good.

The one unfailing remedy that I have found for this condition is a series of long, deep breaths, while with closed eyes I picture the divine power within me flowing through every atom of my being. After a few minutes' practice of this exercise there comes a memory of some passage in the Bible, giving me the solacing assurance that my call for help has been answered.

Were it always smooth sailing, we never should learn these revelations of Truth to pass on to others. There will come times when the most experienced will seemingly be face to face with a blank wall. Those times are glorious opportunities to prove our faith, by ignoring the appearance, and knowing that, back of

the seeming lack or trouble, God stands infallibly true and steadfast.

I have proved many times that it is possible to do this. I learned it through the struggle to conquer physical disability sufficiently to manage our new home without outside assistance. It was and is a testimonial to God's power that I not only conquered physical disability to the point of taking full charge of the housework, even to window washing, but am so gloriously, radiantly well that I seldom meet any one, even in a business way, who fails to remark on my physical condition. Had it not been for my sister's perfect restoration to health, her marked financial success in the line of work in which she is engaged, my faith might have wavered. With such glowing examples of accomplishment before me, I knew it to be an actual living truth that "with God all things are possible."

THEN two years ago, just as I thought I had life's lessons well learned, forgetting that growth comes from knowledge, and that knowledge is the priceless heritage of experience, I had a severe attack of influenza combined with bronchitis. In desperation my sister called in medical advice. To sense consciousness I was in a critical condition. The doctor confirmed my sister's fears, without easing my labored breathing, or abating one iota of the fever, which raged like an inward flame.

I couldn't concentrate on a single healing thought. Suddenly I gave up the attempt to remember, letting go with a surrender that brought a relief that was like a glimpse of heaven. Then, out of the chaos of thought that had filled my mind, there came with bell-like clearness the knowledge that I didn't have to fight, or to take a single anxious thought. All that I had to do was to forget the appearance, and to know that God was there, quieting, healing, and blessing me.

Like a solemn benediction words of praise surged through my mind. I knew that the crisis was passed.

With equal force another revelation came to me. I had been saved for a special purpose. What I had learned, lived, and loved would reclaim others from the bondage of pain, poverty, and limitation, if I would devote my time, energy, and whatever talent I possessed to writing, teaching, and personally helping the sick, poor, depressed.

I HAD reached marked success in my story-writing. Up to that time I had sold about seven hundred short stories, and one book, and had a second nearly ready for submission. The thought of giving it up to begin again at the foot of the ladder was unbearable. Using Truth for my sister's and my own advancement, talking it to personal friends, was a privilege. Making a profession of it was quite another matter.

The urge, however, was too strong to be denied. I would compromise. Once each month I would devote every atom of ability that I possessed to creating a metaphysical article that would impress readers with the truth of its message. That I would gladly do. But to give hours of time to working out the problems of strangers? Never!

(To be concluded)

UNVEXED

By SUSIE M. BEST

I keep my soul in placidness,
No world concerns can vex.
I simply give to God to solve
The problems that perplex.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 5, AUGUST 2, 1931.

Unity Subject—*Weakness Changed to Power.*

International Subject—*Philip's Missionary Labors.* —Acts 8:26-40.

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31. And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32. Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,

So he openeth not his mouth:
33. In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.
34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?
35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.
36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?
38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.
39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.
40. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

GOLDEN TEXT—*They therefore that were scattered abroad went about preaching the word.*—Acts 8:4.

SILENT PRAYER—*In all my ways I acknowledge the Christ mind as the guiding light of my consciousness.*

The Ethiopian's conversion by Philip symbolizes a step in the descent of the Christ Spirit into body consciousness. The angel of the Lord told Philip to go south to Gaza; "the same is desert." In Scriptural symbology, east means within; west, without; north, above; south, below. The Christ germ, upon which all bodily regeneration depends, is planted in the brain cells at the very crown of the head (Stephen means understanding crowned), and it descends into the body, multiplying as it goes, until the whole body is inoculated.

Gaza means strength. Strength has its center of action in the loins, but it is "desert": strength has departed from that part of the consciousness, and weakness and barrenness occupy its place. The Ethiopian

eunuch represents the ignorance and impotence of the consciousness acting at this center. He is reading aloud the Scriptures as he rides along in his chariot, but he has no understanding of them. This means that life, to the transitory physical strength that journeys for a human lifetime in the vehicle of the body, is as the sound of empty words.

Under the quickening of the Christ germ, this transitory strength is the soil that will give forth an abiding fruitage, but understanding of the character of this seed germ and of its *modus operandi* must be imparted to the consciousness. Here is one of the most important lessons in the regenerative process. Who will explain the paradox of one's having all power, yet under certain conditions manifesting no power; having all wisdom, yet at the most critical periods, apparently, opening not his mouth? A parallel to this paradox is found in the changes necessary to the growth of a seed. It is put into the darkness of material conditions, and for a season seems even to give up its identity to the disintegrating forces of nature, but the disintegration is only the means to an end, the end being new creation in flower and fruit. In a similar manner God plants in man's consciousness the divine germ of life, intelligence, and love. In the second stage of the process the germ goes down into the darkness of sense limitations. The mighty spiritual life current that started in at the highest point in the body seems to wane as it descends and as it is diverted into the many avenues of the organism.

"He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth;
In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth."

This seems to be the condition of the Christ germ in man at a certain stage of its work. But this testimony is of the sense consciousness only, which must be de-

nied. Denial is symbolized by the water baptism of the Ethiopian. In our ever living Christ consciousness we must deny all that seems like death and burial. "Until Christ be formed in you."

The power that you so clearly perceived in the beginning has not departed, but is now establishing eternal life deep down in your organism. Let in the sunlight by denying every day the seeming ignorance and weakness of the indwelling Christ. Affirm the power and the strength of spiritual energy in your whole body, and this energy will be resurrected and glorified in due season. Use your spiritual power (Philip) in denying apparent human darkness and weakness, and in affirming your Christ potency and understanding. Thus you, like the eunuch, will be able to go on your way rejoicing.

QUESTIONS

1. What is symbolized by the Ethiopian's conversion by Philip?
2. What is meant by the text, "Gaza: the same is desert"?
3. What does the Ethiopian eunuch represent?
4. How can we explain verses 32 and 33 of our lesson?
5. What is symbolized by the water baptism of the Ethiopian?
6. What should we do that our bodies may be resurrected and glorified in due season?

LESSON 6, AUGUST 9, 1931.

Unity Subject—*The Unfolding of the Higher Self.*

International Subject—*Saul Converted and Commissioned.*—Acts 9:1-9, 17-19; I Tim. 1:12-14.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened. And he was certain days with the disciples that were at Damascus.

12. I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service;

13. Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;

14. And the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

GOLDEN TEXT—*I was not disobedient unto the heavenly vision.*—Acts 26:19.

SILENT PRAYER—*Because I am obedient to the heavenly vision, the eyes of my spiritual understanding are opened.*

The conversion of Saul is an example of the opening of the higher self to a great flood of spiritual force,

which for a time seems to inundate both soul and body. This deluge occurs in degree in every conversion, but its effect upon the senses is usually less intense than it was in Saul's case. This outpouring of spiritual light is the descent, into outer consciousness, of thoughts about spiritual things after these spiritual thoughts have accumulated in the superconsciousness, as electricity concentrates its force in the higher realms of the earth, to be turned loose suddenly in the lightning's flash.

Saul had been an intense thinker; he had worked zealously along spiritual lines, and his mind was highly charged with thoughts about God. However mistaken he might have been in his zeal, that error did not keep him from being awakened to the true light. Law is law, in thought dynamics as in everything else, and when the mind is set on spiritual things the spiritual man gets the benefit of the spiritual energy generated by the mind.

Jesus had centered His thought upon the spiritual realm until He had drawn both soul and body into it; He was in that realm when He called Saul's attention to the futility of fighting the school of thought that is so at one with the absolute Truth that it cannot be defeated. Jesus Christ is present in the spiritual realm of mind, constantly pouring out His power upon all who are sincerely seeking Truth. Saul was sincere, even though he was mistaken, and it was his sincerity that brought him to the Christ consciousness.

Saul received a spiritual baptism like that received by the disciples who were in the upper room in Jerusalem on the day of Pentecost. It was so intense that he could not assimilate the tremendous spiritual energy that had come to him. The Lord therefore sent to him a healer in the person of Ananias, who laid hands on him and helped him to equalize the spiritual energy that had descended into his soul and his body.

Similar experiences are quite common in this day among Truth workers; often they find it necessary to

help one another to get the mastery of their higher forces. The body is, in many cases, slow in responding to the swift vibrations of light from the top brain. Likewise, a dazed condition of mind follows a great spiritual baptism. One who has attained poise and mastery is a most acceptable aid in helping to restore sight to the blinded eyes of sense.

The Lord's appearing to Saul and the conversion that followed are considered one of the great miracles of the Bible, while the experience of Ananias is seldom mentioned. Yet we are told in this lesson that the Lord appeared to Ananias and talked to him, just as He had appeared and talked to Saul. There was presumably no difference in the character of the incidents, unless it was in the mental attitude of the participants. Saul, in the beginning, was antagonistic to Jesus Christ and His followers, and this mental resistance brought about the seeming miraculousness of his experience. Ananias was receptive and obedient. He doubtless had received this kind of guidance many times, and it therefore seemed to him a perfectly natural occurrence. From the text, his spiritual harmony is readily discerned. He knew the reputation of Saul, and protested against meeting him; but the Lord explained the situation and reassured him.

Jesus Christ is still in our midst, pouring out His Spirit into chosen vessels. Today the disciples of Jesus who believe in the presence and the power of the Holy Spirit and who are obedient and receptive to it are everywhere receiving the light of Spirit, sometimes in visions and dreams, often by direct inspiration. Thus they are being drawn together, and are helping one another to recover from the inharmonies of the sense life.

It is not necessary to have the light of Truth come in so blinding a flood as it came to Saul. His was an unusual case, and his experience, like his religious zeal, was very forceful. Your spiritual enlightenment may come so gradually as not to be observed by others, but

the effect will be felt and seen by you in a new state of mind and body.

QUESTIONS

1. What does the conversion of Saul exemplify in man's spiritual development?

2. What happens when the mind is set on spiritual things?

3. Is sincerity necessary in one who would find the Christ mind?

4. Are experiences such as Saul's common today? Are they often as intense as was Saul's experience?

5. What was the difference between the experience of Ananias and that of Saul?

LESSON 7, AUGUST 16, 1931.

Unity Subject—*The Making of Character.*

International Subject—*Sowing and Reaping (Temperance Lesson).*—Gal. 6:1-10.

1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man thinketh himself to be something when he is nothing, he deceiveth himself.

4. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.

5. For each man shall bear his own burden.

6. But let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10. So then, as we have opportunity, let us work that

which is good toward all men, and especially toward them that are of the household of the faith.

GOLDEN TEXT—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.* —Gal. 6:7.

SILENT PRAYER—*I abide by the law of life, and that law frees me from bondage to the claims of sense.*

Our lesson today is primarily one of individual development. Secondarily it is a lesson in social service. It is not that we acquire piety through performing a series of deeds helpful to others, but that we learn the law of life by observing its operation and keeping in line with it. Good does result to others through our initiation into the secrets of Spirit, because we are all one, and what benefits one benefits all; but this consideration is incidental to the principle set forth in the lesson; namely, the way of eternal life through self-expression in conformity with life's infinite, invariable law.

The commandment given to man, in Genesis 1:28, to "be fruitful, and multiply, and replenish the earth," was simply a recognition of the law of increase or growth. This law is one of the mysteries of the universe. It is variously stated by the great thinkers of the world. "The earth beareth fruit of herself," said Jesus Christ. "God gave the increase," said Paul, and added that "each shall receive his own reward according to his own labor."

Man's labor in the field of the inner life, from which he harvests his own reward in the form of character, is clearly outlined for him in today's lesson. Thinking for others, or objective direction of his thought, is the keynote. "Be not anxious for your life," but, "Greater love hath no man than this, that a man lay down his life for his friends."

We may question why objective thought is more productive of desirable character when it is directed toward others than when it is turned toward and cen-

tered in the self; why man brings himself most nearly into line with the law of growth when he ceases to think of himself and of his own opinions, and devotes himself to helping a fellow seeker after the law, who has missed the path, to get back into it.

The Master made it very plain that the self-centered effort is self-defeating. The birds of the air, He said, are not anxious about themselves. The flowers grow without worrying about their future appearance; they simply follow the natural law of unfoldment from within, and no studied effort toward achieving a splendid effect can equal their natural beauty. Man is to develop his character through obedience to this same universal, inner impulse.

The philosopher who supposes that "no man can violate his nature" is questioning seriously the doctrine of free will, which man has come to prize highly. In the larger view no man does violate his nature, because that very nature impels him to work out his own salvation at long last. Since "it is your Father's good pleasure to give you the kingdom," you are to receive that gift without fail, sooner or later. You can postpone acceptance, but you cannot evade the gift eternally; for "God is not mocked," nor His will evaded. It is executed eventually to the last jot.

In the shortsighted, self-centered view, however, man violates his higher nature every time he yields to a selfish impulse. "If a man thinketh himself to be something when he is nothing" (while he keeps his consciousness on the plane of the lower self he can never be more than sensual), he is merely self-deceived. Man is simply a vehicle of expression for infinite life, wisdom, power, and love, and unless he expresses these transcendent impulses directly and naturally he is indeed nothing. To turn them toward his own enjoyment or advantage is to break the circuit and to interrupt, for the time being, the flow of the current. When man comes to himself, however (to a clear recognition of his place in the universal

plan), and, after making connection consciously with his infinite Source in prayer and meditation, turns the power of his good will once more toward his neighbor, the direct current of his inner life is again connected with its Source, and the law of growth takes hold of him again.

The law of Christ is not fulfilled until we learn to bear the burdens of others; to put their needs and interests into the place in our thought that has been occupied by our own desires and our own affairs. Naturally, no one can help another effectively until he has first learned how to do so by solving in his own life a problem like that of his neighbor. Therefore every man must learn to bear his own burden, in order to develop the necessary strength of character to influence another.

The teacher must first learn. Once he has learned and has put his knowledge into heartfelt action, he teaches whether he intends to do so or not. "Character teaches above our wills," because character, in the sense of moral excellence, is that part of a man's nature which he has brought into alignment with the law of growth or increase, through having planted the seed of true thought and having cultivated the action that sprang from it until he has harvested the enlarged result.

Influence is a part of the harvest of character. It comes to the one who has proved his own work by the law, as the mathematician proves the solution of his problem to be the correct one.

Paul tells us that "he that soweth unto his own flesh shall of the flesh reap corruption." The root meaning of the word "corruption" is the breaking of connection. We know that when the life current is interfered with and its even flow through the body is broken, corruption follows as the inevitable result. Similarly, the turning of the course of one's thought upon oneself and one's own personal desires or interests reverses the current of infinite life, and thereby

corrupts one's character. The only way to reap eternal life is to cultivate it from within outward, according to its law.

QUESTIONS

1. What is the keynote of today's lesson?
2. How does man develop character?
3. Harmonize the commandment, "Bear ye one another's burdens, and so fulfill the law of Christ," with the statement in the lesson that "each man shall bear his own burden."

LESSON 8, AUGUST 23, 1931.

Unity Subject—*Guidance by Visions.*

International Subject—*A Gospel for All Men.*—Acts 11:5-18.

5. I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:
6. Upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.
7. And I heard also a voice saying unto me, Rise, Peter; kill and eat.
8. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.
9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.
10. And this was done thrice: and all were drawn up again into heaven.
11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.
12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:
13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

GOLDEN TEXT—*There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.*—Rom. 10:12.

SILENT PRAYER—*I seek the light of the Holy Spirit in all my ways, and I am obedient to its guidance.*

Dreams and visions play a part in communion between the human and the Divine. Through dreams man gets glimpses of the cause side of existence. If we understandingly beheld the glory of the Lord, these partial glimpses of the inner would be superseded by continuous open vision and by understanding of that which seems supernatural.

Visions and dreams are as varied as personalities. Whatever the mind thinks most about will appear in the forms that the mind frames. This proves that mind molds materiality; it reveals the all-potential force. Thinking about God and things spiritual opens the mind to the realm of God and of things spiritual, and establishes a means of communication between man and God. But there are many thought realms surrounding man, and in order to keep in touch with God he must hold for the highest and keep up his connection with the innermost by oft-repeated prayers and affirmations.

Visions and dreams, without right understanding by which to interpret them, are often a snare and a

delusion. They should not always be interpreted literally. Usually the pictures given in dreams are symbolical of ideas, and the ideas back of the symbols should be sought. Many persons today unthinkingly take this vision of Peter's as a direct command given him to kill and to eat animals; they look upon it as a proof that God intends us to continue our flesh eating. Such is not the meaning of the vision. Peter himself gives the true explanation, in Acts 10:28, 34, 35, 44, 47. No one would want to take the vision exactly in a literal sense, since even habitual flesh eaters would very much dislike to think that they were compelled to eat all kinds of animals, birds, reptiles, and creeping things. The lesson of the vision is clearly that every man, if he comes in the right spirit, is acceptable to God. One person is not respected of God above another, but all may partake of the waters of life freely and may become in deed and in truth sons of God, even as Jesus Christ was and is. Every individual has his place to fill in the divine plan for man; one is fully as needful, and as great in the sight of God, as another. Through the power of Spirit, all people can be cleansed by high thinking, by earnest, continued prayer and meditation on spiritual Truth; all can be made pure, holy, and incorruptible. This was the import of Peter's vision. In individual consciousness the vision shows us that every phase of our being, even the outer, the seemingly material or physical part of us (Gentiles), can be lifted to spiritual expression and be made acceptable to God. Salvation is for the whole man.

Peter did not at first fully understand the import of the instructions given him, but he was obedient, and subsequent events explained the meaning of the mental pictures used by the Lord.

Language is a human invention and is often unsatisfactory, as it usually conceals ideas by word descriptions instead of revealing them in simple word pictures. Ideas always express themselves in thought

forms and can be manifested in corresponding nature pictures, which all may understand. Water, earth, air, trees, birds, flowers, all are the words of God, and when in visions and dreams He communicates with man these natural and universal symbols are used.

True leading and education can be had direct from the Lord by one who seeks Spirit and is obedient to it. The early Christians had open vision, as is plainly set forth in the New Testament. From the time of his conversion to the end of his ministry Paul was, by means of visions, in communication with the Lord. An angel "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that the angel of God had stood by him during the night and had given assurance that all would be saved. There are many professing Christians today who neither seek nor know this means of communication with the Divine, consequently they are ignorant of the immanent God. "Where *there is* no vision, the people perish" (A. V.).

QUESTIONS

1. What do dreams and visions reveal to man?
2. To what realm does thinking about God and things spiritual open the mind?
3. Tell what the pictures given in visions and dreams usually symbolize.
4. Should Peter's vision be interpreted literally? What is its true meaning?
5. How can true leading and education be had direct from the Lord?

LESSON 9, AUGUST 30, 1931.

Unity Subject—*The Establishment of Truth in the Whole Consciousness.*

International Subject—*The Mission to Cyprus.*—Acts 12:25—13:12.

25. And Barnabas and Saul returned from Jerusalem,

when they had fulfilled their ministration, taking with them John whose surname was Mark.

1. Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

6. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7. Who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9. But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his eyes on him,

10. And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.*—Rom. 1:16.

SILENT PRAYER—*Deceptive sense thoughts are no longer active in me. The Christ Truth now rules in power throughout my being.*

The establishing of the church of God is, to the individual, the lasting pervasion of his consciousness by the Truth of Christ. The journeys of Paul and Barnabas to different places, their preaching, and the founding of Christian assemblies symbolize the teaching of the word of Truth and the establishing of it in the various centers of consciousness in man's organism, especially in his outer or Gentile mind. At the time of which the lesson treats, the disciples were preaching to the Gentiles as well as to the Jews.

The first step in establishing the Christ Truth in the thought centers in man is to gain an understanding of God as Spirit and of man's relation (as an organized entity) to Spirit. This understanding is revealed by the Holy Spirit, which is an epitome of Divine Mind projected into human consciousness. The church of God, or of Christ, is first a mental perception; it must go through certain processes before it is established in one's whole consciousness.

Antioch means "speedy as a chariot." The name implies swiftness and a capacity for carrying. Five prophets and teachers were in Antioch. They thoroughly established the work in Antioch before it was begun in other places in the surrounding country. In addition to its other meaning, Antioch signifies "formulated theology," in which there is often much opposition to the real Christ Truth. This antagonistic phase of mind must be dealt with; the prophets and teachers who had gathered at Antioch symbolize the five senses with their wonderful capabilities (wonderful when instructed by Spirit). When set free from sense thought, the individual can no longer be bound by forms and by creeds, but is truly open to spiritual growth and progress.

The limitations imposed by our five senses are not natural to us, but are the impositions of ignorance. The ear may be attuned to hear sounds that formerly were inaudible to it. So with all the senses; they are spiritual, and unlimited in their capacity when the obscura-

tion produced by ignorance is removed.

The work of establishing the Christ consciousness in the various thought centers and states of consciousness in man is first subjective; that is, it is a silent, interior planting of ideas that do not at once make themselves manifest in the outer life. Saul typifies the "will"; Barnabas, the "prophet's son." By the power of will we plant in every part of our consciousness a spiritual potency that has within it all the possibilities of its Source. This divine seed is the word of Truth, which will spring up after many days.

Paul and Barnabas were sent forth by the Holy Spirit. They went to Seleucia, and from there they sailed to Cyprus. Seleucia means "shaken"; Cyprus, "fairness." Being shaken is a common experience of those who send Spirit down into the body. Some are afraid that this disturbed condition is wrong. Spirit does not do the shaking. The experience is simply Spirit's revealment of a shaky consciousness, which already existed, but of which the individual was only vaguely aware. Fear not, but clear away the clouds of doubt, and you will sail to the island of Cyprus, or fairness.

In Cyprus, Paul and Barnabas found Elymas, the sorcerer, who tried to turn the proconsul away from the faith. The meaning of the word Elymas is "magician, corrupter"; the man Elymas represents the sense thought that tries to counterfeit the working of Spirit. Before meeting Elymas, Paul (the will) has received a special baptism of the Holy Spirit, with power to express the word of God. When Elymas is perceived to be working in the personality instead of in Spirit, he is called to account, in the light of Spirit; but the personal mind resists Truth, and mental resistance closes the doors and the windows of the mind, thus shutting out the light of Spirit. Then the darkness of ignorance pervades the personal consciousness, and there is dependence on external leadings. After the deceptive personal phase of consciousness is rendered inactive,

the reasoning faculty (the proconsul), observing the power of Spirit, believes Truth.

QUESTIONS

1. What is the establishment of the church of God, in its individual sense?

2. What is the first step in establishing this church?

3. In Truth, are the five senses material and limited?

4. What part has the will in establishing the new consciousness?

5. What does Elymas, the sorcerer, represent?

6. Explain how the phase of consciousness signified by Elymas is made blind. What follows when it is made inactive?

GIVING

By Lida Williams Brocker

"I would be giving, and forget the gift,"
I would help those in need their loads to lift,
And then forget the deed; for this I know—
That every act of love helps my soul grow.
But if my gift I flaunt in the market place
And win a little glory for a space,
I blot it out. The gift is then but dross,
And I have suffered some unmeasured loss.
But when I give my service or my pelf
Rejoicing, then forget the act itself,
And find another act of love to do,
A blessing comes that lasts the whole day
through.
And so it is my joy has come to be
In little things the world will never see.

The Crust

By ZELIA M. WALTERS

SOMETIMES persons who get a glimpse of a larger truth are bewildered and resentful. They are like a person who has come from a darkened room out into the sunlight; for a minute he is uncomfortable, and he blinks his eyes against the light.

Such a one was voicing his bewilderment to a speaker who had been pointing out the way of greater Truth understanding and freedom.

"You are destroying people's faith. You are taking away what they have always believed in. It's like taking a crust of bread from a hungry child."

The speaker answered courteously, "I don't think that I am destroying faith. I am trying to point the way to a faith immeasurably larger. As for the crust of bread—let me tell you about a friend of mine. He was walking about in a city, and he saw a starved-looking child gnawing on a crust of bread. He didn't snatch it away, saying that it was improper food for a child. But he took the little one by the hand, led her into a dining room, and had a wholesome and sufficient meal placed before her. Do you think that the little girl clung to her crust? No. She dropped it beside her plate, and began to eat the good food before her. But my friend did not stop there. He made inquiry to find out why she was neglected and hungry, and with the aid of a 'society' he placed her in a good home where she had food and clothing for her body and understanding love for her soul. She never needed to go back to crusts and cold and loneliness. Can you imagine that she would choose them after having known love and plenty?"

The bewildered one comprehended the parable and smiled.

"You mean that if you take away our crusts you will give us a full meal in place of them?"

"Not quite," said the speaker. "It is not an exact parallel. I'm merely trying to show you where you can get the full meal. God gives it—not I. And I advise you to hold on to your little crust of faith until your vision is opened so that you can see the full meal that is before you awaiting your acceptance. It's there; I want you to find it; but you will have to seek it and accept it for yourself. No one else can do that for you."

RESOLVE

Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile, to see
The fair white pages that remain for thee.

Prate not of thy repentance. But believe
That spark divine dwells in thee: let it grow.
That which the upreaching spirit can achieve
The grand and all-creative forces know;
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul.

—*Ella Wheeler Wilcox*

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

A Dispenser of Joy

Dr. Hugh H. Bell, of the First Presbyterian Church of Oakland, California, in a recent sermon made some helpful remarks on joy. We quote the Oakland Tribune, which published a part of Dr. Bell's sermon:

No other literature carries such joy notes as we find in the New Testament. It opens with a song. It closes with a song. Why? Because Jesus Christ, notwithstanding all the tragedy in His life, was the happiest and most joyful person who has touched earth. Attending the wedding of Cana, surely He was happy. Dining with Matthew and Zacchæus, surely He was happy. Eating with publicans and sinners, surely He was happy. Lodging in the happy home of Lazarus, Martha, and Mary, surely He was happy. Even living more than three years with those careless, indifferent, and spiritually dull disciples, surely He was happy.

Perhaps art, literature, and even music have pictured for us our Lord too much as sad and sorrowful. The tragic in His life we would not minimize; but rather would we magnify the joyful. How significant it is that He did not utter a word of fear or discouragement or pessimism! He opens His matchless farewell address—to which there is nothing in all literature comparable—with His controlling idea, "Fear not," and closes with this expression, "Be of good cheer, I have overcome the world." The basis of our Lord's joy and good cheer was His unshakable trust in God the Father, His consciousness of knowing and of doing the will of God. This joy nerved Him for every duty, every trial, every conflict.

What is the personal lesson? This: that we as Christians in every life calling daily should show forth the joyful Christian life. There is no means of blessing people comparable to that of daily illustrating the joy of Jesus. One of the profoundest notes of His farewell address runs thus: "These things have I spoken unto you, that my joy may be

in you, and that your joy may be full." All our glibly uttered words about the salvation of our fellow men fail to impress them, unless our own salvation daily expresses for them our joy in Christ. This is what the old world today is craving. Hence, he or she who for the glory of God, in Jesus Christ, and for the good of humanity, is daily throwing out into the world a song and a smile is illustrating the joy of the Son of God.

Wisdom to Be Gained through Prayer

For the economic crisis, a newspaper man has suggested a remedy that merits widespread publicity. Lynn W. Wilson, an editor, the Danbury (Conn.) Times tells us, delivered an address recently in Middletown, in the course of which he commented on "the stupidity of starving in the midst of plenty." We quote the Times:

> He advocated the addition of a prayer to the current ritual of churches, by which the people will petition for wisdom enough to consume what they are able to make, precisely as they pray for rain, or for the preservation of the government and the President of the United States. . . .
>
> He said that this country wishes to avoid the remedies for economic failure that are being tried out in Europe, . . . but the problem, he said, is imminent and it must be solved.

Christianity Defined

The New York Times quotes Dean Inge in what it characterizes as "an excellent definition of Christianity (not as it is, but as the Founder intended it to be)."

"Christianity is a religion of spiritual redemption, not of social reform. Christ cared very little for the paraphernalia of life. He lived on a higher plane—in the conscious presence of His Father in heaven. And the religion that He meant to found was a religion of the spirit, a life of purity and holiness, of faith and love, a church from which no one is excommunicated except by himself, a brotherhood of men and women who find nothing hateful except hypocrisy, hard-heartedness, and calculating worldliness."

SILENT UNITY

Be still, and know that I am God

By the grace of God, through Christ, I am divinely inspired and illumined

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Thoughts Make Things

Write that in big letters and stick it on the wall. You can't write it too large.

Thoughts make things.

The words that you form in speech, the muscles that you move, the pen that you use, the paper, the table, the house, your body, the earth under your feet—all were formed by thoughts.

Thoughts make things.

First, invisible things, or thought forms. Thought forms become visible things under a law that is little understood by those immersed in sense consciousness. As man develops spiritual perception, he sees thoughts leap from the brain as misty clouds, or brilliant lights, according to the spirituality and power of the thinker.

Every thought releases energy and intelligence, combining with substance and making a thought entity. These thought

entities make the soul, and the soul builds the body.

Thoughts make things.

When you are sick your thoughts have formed wrong combinations in your mind. Forgiveness reduces the wrong thoughts and opens the way for truer thoughts and finer things. When man trains his mind to right thinking, Divine Mind bears witness with him, and the harmony of thought that ensues is called health.

Thoughts make things.

Invisible thought forces are right now rushing to make manifest prosperity for you, if you are charging your mind with the thought that God is your unfailing supply.

Faithfully acknowledge God as your unfailing supply, and your thoughts will open the very windows of heaven, and many blessings will be yours.

Thoughts make things.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

PLEASE discontinue prayers for me; I am entirely healed, praise God. I am again eating solid food three times a day without any difficulty.

My sister and I use the healing prayer that you assigned us, and I received a letter from Los Angeles today apprising me of a wonderful improvement in her condition. We are both very grateful for these blessings.—*T. J. K., St. Louis, Mo.*

NEARLY ten days ago I wrote to you in regard to my son, who was having nervous indigestion and who had been in poor health for some months. I am happy to tell you that he has entirely recovered, and you may discontinue your prayers.—*Mrs. N. L. U., St. Petersburg, Fla.*

THIS has been another wonderful demonstration of the power of prayer. When I wrote to you, doctors said that recovery was impossible for H—— F——. Her skull was fractured, the brain loosened from the skull, her legs were paralyzed, her pelvis fractured in twelve places, and the skin so broken that they

could not put her in a cast. Her death was expected hourly. She was a lively, lovable, girl, and the girls who worked with her refused to picture her as dead or crippled. From the time your ministry began she started to improve. Now, less than six weeks later, the skin has healed. She is in a cast, and an X-ray shows that all the bones have already begun to knit. The brain has grown back to the skull, and with this has come complete return of her memory. The doctors claim that her recovery is nothing short of miraculous. Thank you, dear Unity, and God bless you.—*S. C., Berkeley, Calif.*

I WISH to say that, through the help of an understanding of Truth, L—— is out of bed, and weighs 173 pounds now, and is able to ride and to take short walks every day. His aunt writes that an X-ray picture of his lung last week showed that the bad spot had entirely gone. She writes, "Quite a difference from the frail, thin boy of six months ago. His face is beaming with health and happiness." She writes also that their little niece, who had been stricken with infantile paralysis last year, has entirely recovered. The specialist in Kansas City to whom they had taken her said that it was the most remarkable case that he had ever had. Her father is a captain in the army, and the little girl and her mother will sail next month for the Philippines to join him. I think that I shall have to quote from the aunt's letter:

"I must tell you what Marjorie said the other night. Sister had repeated the evening prayer with her. After they had finished, Marjorie said, 'Mommie, if you are really praying to Jesus, it is all right for you to say the prayer with me, but if you are just trying to help me out, you need not say it, for I know it and do not need your help.' "

They all adore this tiny tot, and her recovery has so delighted them! The aunt wrote me some time ago, after I had written to her and sent her several of your

booklets and showed them how to ask for healing, that one day in Kansas City shortly afterward she met a lady that she had known years before, and that the lady was now with Unity School. They are greatly interested.—*M. L. N., San Francisco, Calif.*

FILLED WITH PLENTY

A SHORT time ago I sent a request for prayers that my two sons and a son-in-law might find employment. They had been out of work for many months, and we simply did not know what we were going to do. About a week after getting your answer one son got work. The other son got a good position yesterday, and my son-in-law started work today. Isn't it wonderful? —*C. D., Chicago, Ill.*

I JUST can't begin to enumerate all the good things that have been happening to us, and to me especially.

I have a wonderful new position, in lovely new offices and with marvelous people to work for, and at an increased salary with prospects of more. We have a beautiful new apartment, ideally suited to our needs and at a comparatively reasonable rent. In fact, everything is working out just as though it were "made to order," and I just can't thank you folks enough, to say nothing of thanking sufficiently the wonderful Spirit that seems to know and see all, and which can work things out so much better than we can.—*D. L., Oakland, Calif.*

I WROTE to you about a month ago asking your prayers for my husband to have a sale on his patent light. About three weeks after I wrote to you we received two letters from firms telling him that his patent had attracted their attention and wanting to know his price and royalty terms. My husband wrote back, asking $7,500 and a royalty. Yesterday we received another letter from one of the firms with a sale contract, offering $15,000 cash payment down, with 10 per cent

royalty on each one made and a guarantee of $8,000 yearly if we would place it in their hands with 5 per cent for them, and saying that they could find a manufacturer that would use the patent light. My husband signed the contract and sent it back by air mail. I thank you for your faithful prayers.—*Mrs. J. E. M., Etna, Calif.*

THE BLESSINGS that have come to this household since my husband and I wrote to you last week have filled us both with such gratitude that I must write at once to express it.

Our letters were sent on the same day, unknown to each other until the answers were received. That day we were down to our last dollar. Then a friend called me on the telephone and offered me the opportunity to earn some money by doing a line of work that I had never attempted, and that is considered to require very specialized training. I at once recognized this offer as the leading of Spirit, and, knowing that there is only one Mind in all the universe, I relied upon that to guide me. The work was accomplished with the perfect success that experience with the ways of Spirit has taught us to expect.

Next, a dear friend was led to send us a gift of money most unexpectedly, and these sums have amply sufficed for our immediate needs. Then this morning my husband received a communication, telling him that the first money due to him from an estate in England had arrived in this country, after a delay of more than a year.

The experience of uniting with you in daily prayer has been rich in spiritual return, and I am indeed grateful.—*Mrs. W. R. G., New York, N. Y.*

HE SHALL HAVE ABUNDANCE

YOU MAY be interested to know that on the day I received the prosperity bank my husband received a bonus check for fifty dollars, which was totally unex-

pected. I am very thankful for the help received both financially and spiritually.—*Mrs. G. E. B., West Chicago, Ill.*

I WANT to tell you about a wonderful demonstration we made with our last prosperity bank and with your kind help.

While using the bank my husband lost his position. We decided to tell no one, discuss it only when necessary, and act just as if we were working. He was told of his discharge three days before Christmas, and we had made plans before this for a large Christmas dinner, so we carried out our plans, had a very happy day, and no one was the wiser. Then in three weeks he had secured a better position than before, and I was able to get some work, and when our rent was due and other expenses had to be met we had money to meet every bill.—*Mrs. J. H. M., Oakland, Calif.*

I WANT to tell you that the prosperity bank drill has proved a great success.

One of the first days after I received it, I was informed that $50 was coming to me that I was absolutely unaware of. In the same letter in which I received the $50, I was informed that I was to receive $1000 more, of which also I was unaware.

Each time I have asked your help, help has come from a source entirely different from what I had expected it to come from, and each time I have been much happier over the results than I expected to be. I am thoroughly convinced now that with God all things are possible, but without Unity's help I should not have been so convinced. I thank God as well as Unity for the wonderful changes that have taken place in my affairs. —*Mrs. E. H. K., Denver, Colo.*

SEARCH THE SCRIPTURES

I AM inclosing the answers to Lesson 5 and I feel that my understanding of my responsibility of using the Truth is growing each day; also I am beginning

to feel that peace which comes with a greater faith in the allness of the principle of good, in the presence of a higher consciousness. I am very grateful for these lessons, and I appreciate the time of one month given in which to study and digest them.—*E. Z., Mill Valley, Calif.*

IT IS now a year since Mrs. B—— sent me *Weekly Unity* as a gift. I do not know of any other gift that has so greatly benefited me. God bless her.—*Mrs. J. H., Buffalo, N. Y.*

THE lessons are wonderful, and the good that I am receiving just cannot be put into words. God bless you.—*Mrs. J. D., Minneapolis, Minn.*

MY HELP COMETH FROM JEHOVAH

I HAVE been a reader of *Weekly Unity* for a number of years and have been helped in having my faith strengthened by reading the testimonies of those that God and you have helped. With gratitude to the Great Healer, I hope that my testimony may help to strengthen the faith of some one who may be a little doubtful that with God all things are possible.

About two months ago, after having felt not well for a few days, I started having hemorrhages from the bowels two or three times a day for about two weeks. The doctor made an examination and took an X-ray picture. He pronounced the trouble abscess in the large intestines, and advised me to undergo an operation and also to take radium treatments.

I thought, "The hospital nurses and doctors can do the operating, but God will have to do the healing. Then He is able to do the healing without the operation."

In the meantime my daughter, unbeknown to me, had written to Silent Unity for prayers. About that time the hemorrhages had stopped and I began to feel

better. My daughter is a nurse and had gone with me to the doctor and had seen the ulcer when the doctor examined me. When I went to the doctor again he found that the ulcer had disappeared. I am in my usual good health. I know that it was my faith and the prayers of Unity and other Truth students that were answered in my being healed.

I am inclosing a love offering. May God bless Unity and all connected with it for the good work that it is doing.—*B. G., Webster, N. Y.*

HE IS MY REFUGE

I WANT to express my heartfelt thanks to God, to the loving Savior, and also to Unity School for its prayers and help in the dark hours of my own need. You will be glad to learn that I have fully recovered from a fractured spine and a complete nervous breakdown as a result of which the finest doctors in the country said that I could never walk again. After two years and a half of illness and loss of work I am now well again, and one of the finest positions in the country came to me at my own front door, out of the clear blue skies, but by the grace and love of God.—*G. G., Los Angeles, Calif.*

FATHER, I THANK THEE

I AM MOVED to send you a line to express in a small way my thanks for your "Messages" in *Weekly Unity*. They are a tonic and an inspiration every time I read them, and often they fit into the very day's needs.

There have been great writers with a marvelous understanding of human nature, but surely nothing could surpass the food for the human soul that I find in the Unity teaching. Personally, I get a delightful comfort from the fact that there are a great many people who feel and react very much as I do.—*Mrs. J. E. W., Winchendon, Mass.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

The beginner in Truth is often disposed to feel that he can shirk responsibility and individual effort in his overcoming, and that Spirit will force him to be healthy, wealthy, and wise. Such a person thinks of Spirit as something apart from himself, and has not realized the indivisible unity of God and man. "With God all things are possible," but the capacities of God are inactive until they are put into operation. "The Lord helps those who help themselves." When any one has faith enough to assume God-given qualities, he finds that the Lord is back of all that he does. In order to demonstrate, man must always be a ready, willing, and active channel of God activity.

Are you trying to receive health and prosperity without earning them? Do you know that the wider your hand is opened to give, the more it can hold in receiving? If you want to receive spiritual blessings, you must give in proportion to your ideas of receiving. You cannot hoodwink the law. It may look for a while as if you were "putting something over," but all the time you are placing yourself more deeply in debt to the law.

Many Truth people have little to say about what happens when one unwisely deals with the law. Electricity is a mighty power for light and illumination, but its power is destruction to the man who perverts its use; in this case electricity is not responsible for what happens. If you are not honest with Spirit, you are sinning against the Holy Spirit; you are unwisely manipulating an irresistible power. If you do

not do your duty according to that still, small voice which continually speaks in your soul, you are placing yourself on the plane where injustice and underhandedness prevail, and you manifest negative conditions in mind, body, and affairs.

We should be most grateful for the privileges that we enjoy; we should coöperate in Spirit and live by the law of giving and receiving. Through right and justice only can come health, understanding, and supply, when these qualities are properly balanced with other essentials.

Why is it that we do not have the Christ consciousness as do others who have money pouring into their hands from every unexpected place? Why can we not be prosperous when we so faithfully follow your rules every day?—*Extract from a letter answered by Silent Unity.*

We want you to know the true prosperity, the prosperity that Christ taught, the prosperity that no man can take away from you, the prosperity that you may take with you into the realm of Spirit. This prosperity comes into expression through soul growth, through knowing the reality of Being, the divinity and true Source of all life. This is the prosperity that Jesus Christ taught—it is all that is lasting, all that can withstand the demands of daily living. Seek to enter the kingdom of Spirit, dear friend, and when you are counted worthy, by earnest living and sincere desire to understand Truth, you will be given power from on high to speak with authority to change and harmonize your world. As you seek to know the truth of your being you will come to know your divinity in God and His power in you to bless. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Do not make the mistake of believing that worldly position and wealth and pleasures are evidences of one's having attained the Christ consciousness. The bless-

ings of Spirit cannot be measured by the standards of the world; though, if a man knows the truth and reality of his being, all that the world holds of good "shall be added unto" him. There are those who are servants of the world, and they reap the rewards that the world can give, but they have failed to build their estate in eternal values and their possessions often are swept away in a moment of catastrophe. Every living soul must reckon with its God, and if it has built only on temporal things, if it has served the world and its ways only, then it shall receive a just reward in world values, but it cannot pass into the kingdom of Spirit without having served Spirit. Build eternally, friend, that you may receive the gift of God, which is life and peace and joy eternal in His kingdom. Serve Spirit—not Mammon, and your reward will be spiritual reward. And more than this, as you give allegiance to Spirit, your heavenly Father, who is the source of all, will bless you with abundance to meet your every need in the world of men.

"Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

I ask for your prayers. I must have peace for myself, for my home, and for my husband. He is drinking so much that he is as one possessed. He fights me because I go to church and try to be a worker for God. He has ordered me to choose between God-and-church and him-and-home. I am as one in bondage, but I tell him that I can worship only God the Father. He has threatened me and my babies. I fear for them. He raves against God and the church until I fear for him, but I pray for him all the time.

I do not say how the Father shall deal with my trouble, but I do ask and pray for peace and harmony.—*Extract from a letter answered by Silent Unity.*

We are praying for you, and speaking for you and

yours the word of illumination, freedom, and healing.

Serving and worshiping God does not necessarily involve going to church; neither are you truly benefited by going to church so long as it seems to arouse ire in your husband. There is a church closer to you than any outer organization can be, and that is the church of the soul. Here you can find the "secret place of the Most High," and worship God in spirit and in Truth. In this quiet inner communion, you will find food for your soul, strength for your body, and light for your mind. Here in His presence is your security and peace.

We are all told to give "no occasion of stumbling in anything." Even our righteousness is not to be held up for another to stumble over. In every soul, no matter how far from God it seems to be, is the divine image and likeness, awaiting the quickening word to come forth in power for the salvation of that soul. Jesus Christ said nothing about joining any of the churches, but He did speak the word for the salvation of those in sin and distress. We believe that it is good to attend some church, thus professing the desire to be a follower of Jesus Christ, but we know that churchgoing is not to be made a matter of contention. Learn to speak the word of love and peace and harmony to your soul, to your inner self, and quietly and silently to your husband's soul. Truly will you then serve the Lord God, for "whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." A follower of Jesus Christ, one who does acts of love and mercy, is His disciple, and whatsoever such a one does for a child of God (we are all children of God) he does unto Christ. Hence, speak for your husband and for yourself the word of love and freedom: *"I am unfettered and unbound! Triumphant! Glorious! Splendid! My spirit is free and satisfied! In the name of Jesus Christ."*

We are with you, knowing the Truth, and we know that new understanding is coming to you and yours.

THE WATER LILY

By Rene Parks MacKay

The water lily's roots are deep in mud and
slime.
It climbs until it finds the cool, clean lake
And bathes in trembling ecstasy;
Then, looking up, it sees a field of blue
Soft gleaming, unimaginably bright.

Yearning to rise to that blue height, so far,
It forms a slender stem that reaches up
Until a morning comes when glossy leaves
Prostrate themselves upon the lake's calm
breast
In thanks devout for ardent dream ful-
filled.

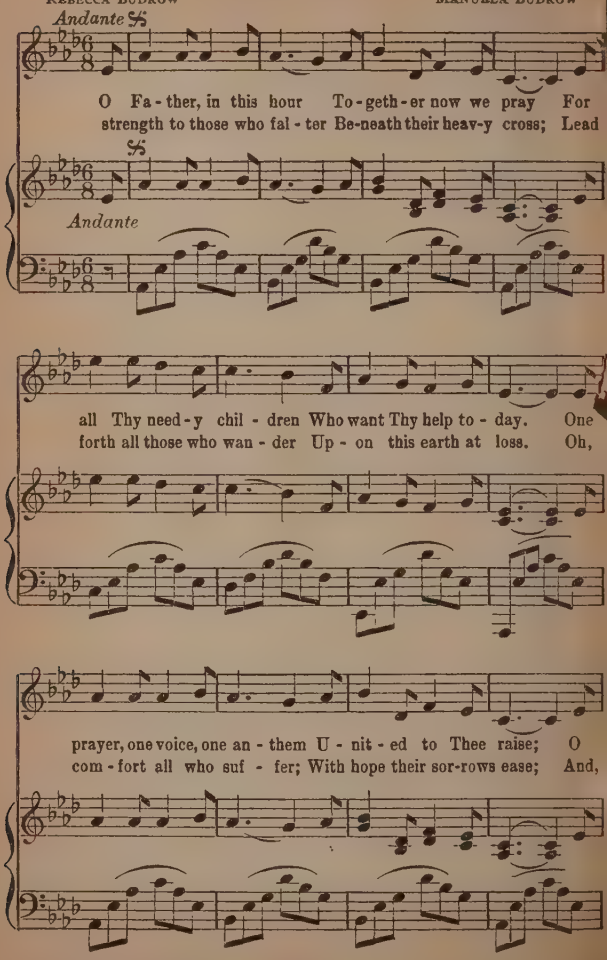
And yet, not quite fulfilled! Its longing
now
Would gather to itself the sky's white
cloud,
The golden ray of sun! It lies and wor-
ships there
Till one glad morn the dream is all ful-
filled,
For, fragrant as the breath of angel babes,
The lily, white of cloud and gold of sun,
Yields perfect beauty to the eyes of God.

O soul of mine, arise! Like to the lily, rise
And leave the mud and slime of earthly
things!
Reach up and ever up until your perfect
self
Reflects the wisdom and the love of Him
Who made you of Himself and gives you
life.

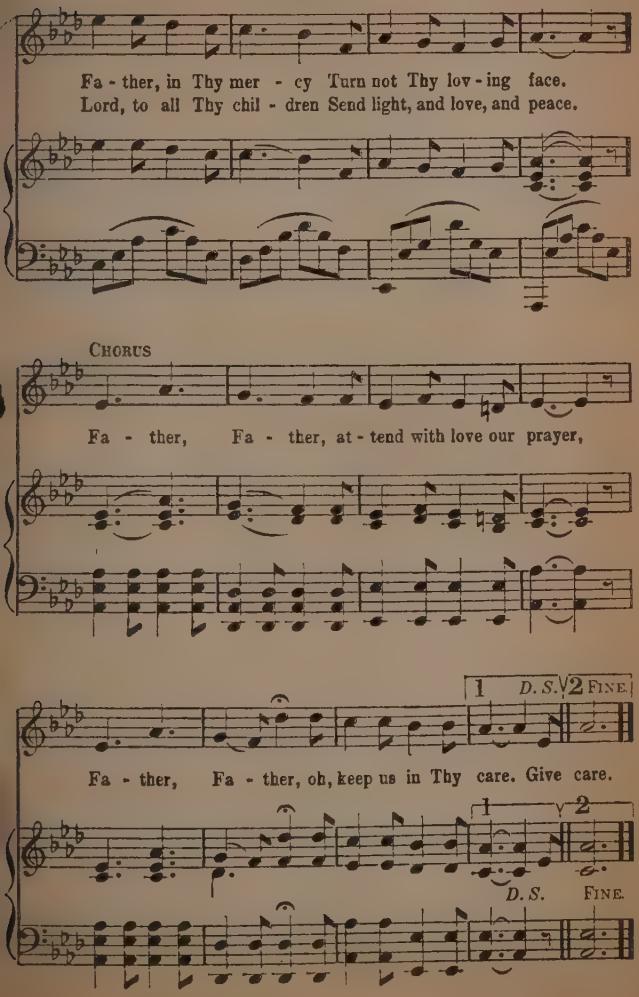
PRAYER

Words by
REBECCA BUDROW

Music by
MANUELA BUDROW



PRAYER (Concluded)



The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

The Soul's Need

The desire for a change of environment comes to every one at this time of the year. There is an urge to leave the city's confines far behind, and to breathe deeply of the pure air of open spaces. Cars are being overhauled, road maps studied, and lunches packed. This desire for physical recreation reflects the soul's need for renewed life and inspiration. There comes a call to rest in "green pastures" beside "still waters," and to be fed with the rich spiritual food prepared by the Father. The Unity Correspondence Course will answer the need of your soul for spiritual refreshment.

Company Comes

A letter to Silent-70 from a woman in prison says:

I thank you very much for the subscriptions to Weekly Unity and Unity Daily Word. When I get them I feel as though company had arrived. I enjoy them very much, and get much pleasure out of using the affirmations. I use them in my heart no matter where I am or what I am doing. They are so beautiful!

Silent-70 receives many such letters from prisoners to whom it sends literature. This department sends Unity textbooks and Unity periodicals to institutions of all kinds, especially to prisons and to individual prisoners. Silent-70, like Silent Unity, is supported by love offerings from its members.

"Thy Kingdom Come"

Have you some friend who is finding his path a difficult one, who feels that joy, health, and plenty are not his portion in life? Do this for him—by means of a subscription to a Truth periodical you can show him how to attain the things that he desires. You can offer him a new viewpoint, and show him how to bring about a change in his affairs. In helping him you will be laying up rich treasure for yourself. The Help-One-A-Month Club gives you the opportunity to bring the message of Truth to others. To become a member you need only to agree to send once a month to some friend or other a subscription to a Unity periodical. We shall be glad to enroll you as a member.

Presented by Other Unity

Transforming a Kingdom

Wee Wisdom presents a story of a young king who believed that in order to be good one must never express joy in any way, but must always study and work. A maiden named Carabel was so full of joy that she could not keep from singing while she worked. For disobeying the king's commands she was banished from the kingdom. But Carabel's loving thoughts had the far-reaching effect of changing the king's views, and of transforming his kingdom into one of happiness. All children will like this story. Its title is "Carabel and the Young King."

"Nine o'Clock in the Morning"

Billy heard the director's voice as in a dream, and yet it had all worked out just as the lady at the Truth center had said: "The first step will reveal the next one —and the next." How Billy had hated taking that first step—washing dishes at Vienna Gardens. But he conquered his false pride, and worked from one o'clock till nine that evening, only to find out that—but you will want to read how Billy's next step was a part in the movies. "I've got plenty of work for you over at the studio, and it won't be washing dishes, either," the director said. Read "The First Step," by G. Ernest Hill, in August *Christian Business.*

At the Threshold of New Blessings

If you feel that your progress is barred, that the door of opportunity is closed to you, let this statement from Revelation be your assurance: "I have set before thee a door opened, which none can shut." Jesus Christ is the open door by which you can enter a world of unlimited opportunity. Read "Open Doors," in August *Unity Daily Word.*

Periodicals This Month

Oscar Discovers Something about Life

Youth readers who enjoyed "The Shining Country," by Frances Stanley McKee, will be eager to read her "Stars Above the Rim Rocks," appearing in the August issue of *Youth*. This story portrays family life on a big ranch in a way that will fascinate you. It tells about fifteen-year-old Oscar, who ran away from home because he was afraid of being laughed at—for he was sure that his family would laugh when they heard the story that was being told, the story that he, Oscar, had a girl, and all because Evelyn Warren's sash had come untied, and he had tied it for her—out beyond the clump of rosebushes at the schoolhouse corner. Oscar's flight with his dog, Lindy, his loneliness and hunger, when he and faithful Lindy had climbed to the rim rocks of Judith Mountain, his subsequent rescue by Peter, his older brother, and his joy in being rescued, all contribute to make a heart-warming story.

Life Pays

"Each one of us gets out of life just exactly what he puts into it," says Marion B. Shoen in an article, entitled, "The Power of Choice," appearing in *Weekly Unity*. We should rejoice that this is true, for it makes us master of our circumstances. We have only to exercise the right thoughts to bring about the conditions that we desire. Since the power of choice is given us, let's exercise it rightly. The author draws a comparison between the mind and a piece of ground. Thoughts are the seed, and the harvest must depend on the kind of seed that one plants. One cannot plant thoughts of worry, fear, lack, hate, and so forth, and expect to reap a crop of joy, love, health, peace, kindness, and plenty.

DIRECTORY

(*For Your Convenience*)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Berkeley—Unity Cen, 1822 Milvia
Fresno—E. Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh, 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 110 N Beach
Jacksonville—Unity Cen, Seneca Hotel; Unity Cen of Truth, 804 Pippin
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna Nicholson, 417 Lake
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Winnetka—M Atwood, 904 Elm

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg; Truth Cen, Commerce bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 619 Ann
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 266 Lyndhurst pl
Louisville—Truth Cen, Martin-Brown bldg; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1543 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmets, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Unity Cen, 50 Livingston
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L. I.—Unity Soc, 88-06 Parsons
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentanos, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Rome—Psychology Service Cen, 131 W Liberty
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes-Barre—Alice B Sadler, 57 Terrace

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen hotel

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, Miller bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, 271 Collins
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seapath Crescent, Seapath via Manly

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 756-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—Elsie Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

What Is a Prosperity Bank?

Lowell Fillmore is often asked the question, "What is a Prosperity Bank?" He recently replied to a correspondent as follows:

"A number of years ago it came to our attention that many persons would like to subscribe for Unity literature, but could not spare the amount of a full year's subscription price at one time. So the idea occurred to us to issue little banks in which these folks might save their coins until they had enough to pay for the subscriptions desired.

"Then we decided that merely providing banks was not going far enough. We wanted these persons to learn that God, the source of all good, is their unfailing supply. Now, the only way to learn this and to manifest it is to change old habits of thinking about lack and 'hard times'; to build into consciousness the truth that . . . there is no lack of any good thing.

"With this in mind we planned the Prosperity Bank drill. With the bank we send a little Truth statement, to be repeated and held in silent meditation whenever a coin is dropped into the bank, also whenever a thought of lack tries to creep into the mind. The secret of success with the bank plan lies in putting to flight all thoughts of fear, sickness, and lack, and substituting thoughts of joy, health, and plenty, for the Bible tells us, 'As a man thinketh within himself, so is he.'

"The little bank is for one's convenience in saving for Unity literature or for offerings to our work, if one is interested in helping the cause along. Seven weeks constitute the period of the prayer drill. During that time Silent Unity coöperates with the bank user in prayer, according to his desires, whether for health, harmony, or prosperity. The size of the coin dropped into the bank each day depends on the amount that one intends to save. At the end of seven weeks the proceeds should be mailed in to Unity, with instructions as to how the amount shall be used."

"What Lack I Yet?" is the title of a story, by Zelia M. Walters, to appear in September *Unity*. This is the story of a healing, of a king's gratitude, and of his ever increasing effort to serve God perfectly. This story teaches that as soon as one goal is reached we should begin to work toward another. Many notable writers contribute to *Unity* magazine, making it an invaluable periodical in the field of metaphysics. The price of a year's subscription to *Unity* is $1.50.

What is blind faith? What is understanding faith? What part does faith play in our accomplishment? These and other interesting questions are discussed in the chapter on "Faith" in the book, *Lessons in Truth*, by H. Emilie Cady. This is one of the textbooks of Unity School. Beginners in the study of Truth find that it throws new light on the Bible, and helps them to understand the laws by which Jesus lived and served. A cloth-bound book, price, $1; also in Fabrikoid binding, $3.

The study of Truth takes man into a range of facts not yet explored, and which seem at first to be occult and mysterious. As man expands his mind and takes in a larger horizon, the relation of hitherto unknown laws becomes clear to him. *Christian Healing*, by Charles Fillmore, deals with the higher metaphysical laws, and explains how man may work in harmony with them. This book comes in two bindings, in cloth, at $1; in Fabrikoid, $3.

"I can't," "I'm sick," "I'm poor"—if you continually say these things, you will deny away your power, health, and prosperity. On the other hand, if you continually think and say, "I am well," "I have plenty," and so forth, health, success, and prosperity will come to you. This is the teaching of *"Directions for Beginners,"* a booklet by Charles Fillmore. A course in mental training adds to the value of this booklet. Price, 25 cents.

The Sunday school is the natural gateway through which the child enters into a life of Christian service. It should, therefore, be made attractive to him, so that his interest will not wane. The *Unity Sunday School Leaflet* is attractive to children because of its simplicity, and its adaptability to young minds. The price of a year's subscription to the Leaflet is $1.

Unity's books for children have a twofold purpose—to entertain, and to teach young children life's important lessons, helping them to develop into upright men and women. *Little Susie Sleep Ears* and *White Stockings and Other Tales* are delightful for six-year-olds. These books, attractively bound, are priced at 75 cents each.

Many persons seek fortune tellers for forecasts of the future; others consult astrologers' charts for the disclosure of their outstanding characteristics. In reality only one thing is needed—to know that you are a child of God, that you are one with the Source of all knowledge, wisdom, power. The discovery of your true relationship with God will lead you into your rightful place; will reveal to you your objective in life. *What Are You?*, by Imelda Octavia Shanklin, will help you to establish your spiritual identity. This is a cloth-bound book, price $1.

Cell by cell your body is being renewed, the result being that you have not the same body that you had some years ago. If you want to improve your body, begin today to shape new cells over new ideas, instead of molding new cells over old, imperfect thought patterns. This thought is interestingly presented in *Heal Thyself*, a book by Ruthanna Schenck. In cloth binding the book sells for $1.

Blessed is the music-loving home, for music draws close together the hearts of those who make up the family circle. In every collection of music there should be some sacred songs. Unity offers you the following vocal numbers: *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water.* These are priced at 25 cents each.

If you are an earnest Bible student you probably have often wished for a small-sized copy of the *New Testament* to carry with you. We have a self-pronouncing, pocket-sized edition, with the words of Christ in bold-faced type, and containing many illustrations of life and events in the Holy Land. This edition, in cloth binding, 50 cents.

They Are All Good

Remember

This book, by Lowell Fillmore, is a reminder of many important things. It teaches that what you need is already yours, and that, if you will learn to use what you have, giving thanks for it, greater good will come to you. *Remember,* in cloth binding, sells for $1.

The Sunlit Way

The Sunlit Way, by Ernest C. Wilson, discloses a new world, existing right here and now, so rich in health and happiness and bounty that it seems like heaven come to earth. Come, walk the sunlit way. This is a cloth-bound book, price, $1.

Creed of the Dauntless

"Stand firm! When it would seem that you are about to be engulfed in failure and lack, stand firm in the consciousness of God's abundance." This constructive thought comes from F. B. Whitney's book, *Creed of the Dauntless.* Price of the book, $1, cloth; $3, Fabrikoid.

The Twelve Powers of Man

In his book, *The Twelve Powers of Man,* Charles Fillmore gives the secret of right living. He says: "If you would bring forth the very best that is in you, study the methods of Jesus Christ. Study them in all their details . . . and you will find the key to the true development of your soul and your body." This book, in cloth, $1; Fabrikoid, $3.

This Particular Message

is for you, if you feel the need of guidance in any matter, whether spiritual or material. It may be that right now you are facing some problem of health or finances, some situation demanding wisdom and understanding. If so, *Weekly Unity* will bring you just the help that you need, because it tells how others have met and worked out similar problems.

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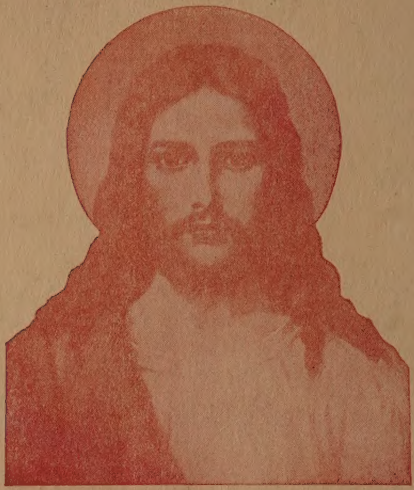

"Lest We Forget"

The acknowledgment of God was a primal principle in everything that the founders of our nation did. They put God into our constitution, and made "In God We Trust" the motto on all our silver coins. But our people have not kept the faith—they have let the god of Mammon usurp the place of the God of Spirit. Now we must revive our faith in God as the source of our supply.

With this end in view Unity people everywhere are broadcasting the motto on our coins, "In God We Trust." As a reminder of this, the Unity School is giving a "blessed dime" to all who will every day join in this thought, "In God We Trust." If you want one of these coins, write to Unity School.

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